This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

FA 2386.1

HARVARD
COLLEGE
LIBRARY

CATHEDRAL ANTIQUITIES.

HISTORICAL AND DESCRIPTIVE ACCOUNTS,

WITH

311 ILLUSTRATIONS,

OF THE FOLLOWING

ENGLISH CATHEDRALS.

VIZ.

CANTERBURY,	WINCHESTER,	WORCESTER,
YORK,	LICHFIELD,	PETERBOROUGH,
SALISBURY,	HEREFORD,	GLOUCESTER,
NORWICH,	WELLS,	AND
OXFORD,	EXETER,	BRISTOL.

THE ENGRAVINGS

MOSTLY BY

J. LE KEUX, ESQ. FROM DRAWINGS BY E. BLORE, ESQ. ARCHITECT;—E. MACKENZIE, ESQ.;—G. CATTERMOLE, ESQ. G. L. TAYLOR, ESQ. ARCHITECT;—EDW. CRESEY, ESQ. ARCHITECT;—JOS. GANDY, ESQ. ARCHITECT;—W. H. BARTLETT, ESQ. ETC. ETC.

CONSIST OF

GROUND PLANS, SECTIONS, ELEVATIONS, DETAILS, VIEWS, AND MONUMENTS OF EMINENT PERSONAGES.

BY JOHN BRITTON, F.S.A.

IN FIVE VOLUMES.

LONDON:
M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

MDCCCXXXVI.

MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

HISTORICAL AND DESCRIPTIVE ACCOUNT

OF

THE CATHEDRALS

OF

SALISBURY, NORWICH, AND OXFORD;

WITH NUMEROUS ENGRAVINGS:

FORMING

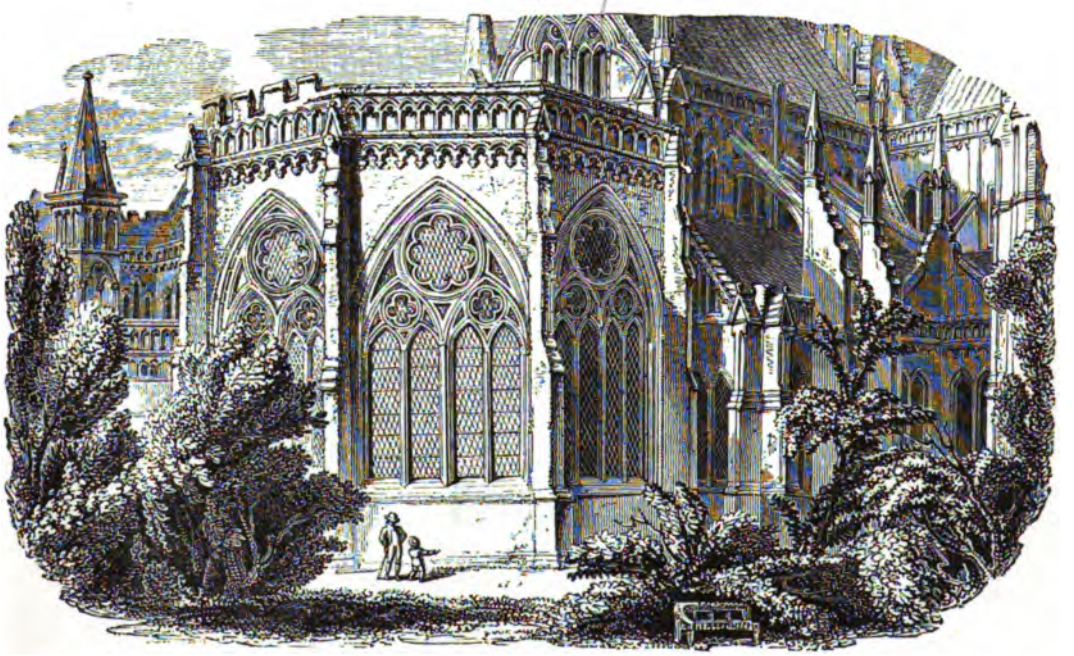
VOLUME II.

OF

THE CATHEDRAL ANTIQUITIES.

BY JOHN BRITTON, F.S.A.

ETC.



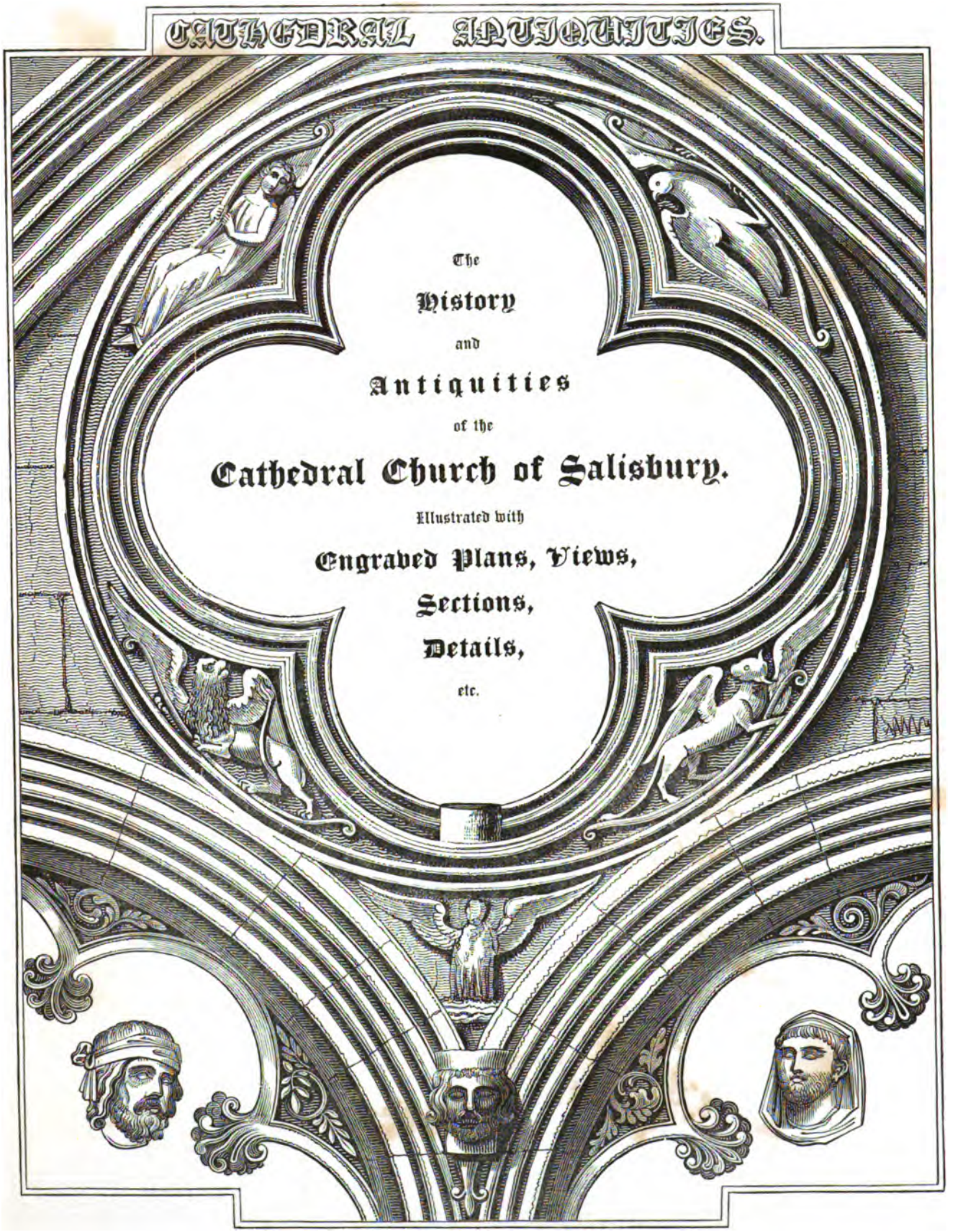
G. Cattermole, del. CHAPTER-HOUSE, SALISBURY. *J. Thompson. sc.*

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

MDCCCXXXVI.

FA 2386.1



Sculpture, Quatrefoil Panel, and Mouldings, in the Chapter-House of Salisbury Cathedral.

F. Mackenzie del. J. Le Keux sc.

SALISBURY CATHEDRAL CHURCH

PART OF, OLD ORGAN SCREEN.

To the Rev.d EDWARD DUKE, M.A. F.A.S. & L.S. this Plate is inscribed, as a testimony of friendship, by— the Author.

London: Published Aug.t 1815 by Longman & C.o Paternoster Row.

THE

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

SALISBURY;

ILLUSTRATED WITH

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS OF THAT EDIFICE:

ALSO

ETCHINGS OF THE ANCIENT MONUMENTS AND SCULPTURE:

INCLUDING

BIOGRAPHICAL ANECDOTES OF THE BISHOPS,

AND OF

OTHER EMINENT PERSONS CONNECTED WITH THE CHURCH.

BY JOHN BRITTON, F.S.A.
ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

TO

THE RIGHT REVEREND

JOHN FISHER, D.D. F.S.A.

LORD BISHOP OF SALISBURY,

CHANCELLOR OF THE ORDER OF THE GARTER,

AND

PRECEPTOR TO HER ROYAL HIGHNESS

THE PRINCESS CHARLOTTE OF WALES;

THIS HISTORY AND GRAPHICAL ILLUSTRATION

OF THE

CATHEDRAL CHURCH OF SALISBURY,

IS RESPECTFULLY INSCRIBED BY

THE AUTHOR.

LONDON, *March*, 1814.

PREFACE.

THE time of laying the foundation of a great edifice, and that of completing it, are epochs of rejoicing and pleasure to the architect; but these emotions spring from different causes. On the first occasion they arise from the mingled feelings of hope, solicitude, and confidence; on the second, from a consciousness of having fulfilled an arduous duty, and of having accomplished a task which involved his fortune, or ruin; his fame, or disgrace. It is thus with an honest and anxious author: he commences his labours with hope, prosecutes them with unceasing solicitude, and generally finishes them with joy. This joy however is not positive and confirmed; for he has yet to pass the fiery ordeal of public criticism, and run the gauntlet of rigorous scrutiny. He is doomed to be tried in many and various courts; and he will be singularly fortunate to escape without severe admonition, or harsh condemnation. The invidious and cruel judge is regardless of an author's sensibility, and of his property. "No higher court his sentence to control, he hangs, or he reprieves, as he thinks fit." The writer of the present volume therefore trusts that the experienced critic, and the learned antiquary, will exercise all their candour and charity in examining its contents; for he is fearful that such persons may find it defective, and detect many real faults. In justice to himself however he must observe, that he has exerted no small degree of caution and labour to render it superior to the original proposals. In the number and style of the engravings, and in the quantity of letter-press, he has exceeded his promise; and in every part of the work has incurred an expense *much beyond* the first calculation, and greater than can be repaid by the sale of

the whole impression.* This has been done from a confidence of ultimate remuneration: for liberality in a publisher generally excites reciprocal liberality in the purchaser. In buying books as well as in the more necessary provisions for life, we all expect a full equivalent for our money: we not only demand gratification for our tastes, but articles likely to increase in public estimation and in pecuniary value. The English are not only a thinking, but a calculating people; they are also readers; and, in the present age, are very generally capable of appreciating works of merit, and ready to purchase them.

In prefacing the present volume, the author wishes to explain its origin, his intentions in the execution, and his views in prosecuting subsequent portions of the work. For some years past he has been in the habit of travelling to various parts of England, principally with a view of examining its antiquities. He also has had occasion to investigate and write a great deal relating to the history of these subjects. On such occasions he has often lamented the want of a complete and apposite work illustrative of our CATHEDRALS, for these are universally acknowledged to be the most important and most interesting of our national antiquities. Whether contemplated as objects of grandeur, science, art, or history, they alike claim the attention and admiration of all persons of taste and learning; and to the architectural antiquary in particular, they are inexhaustible subjects for study and investigation. He views them with peculiar and insatiable

* The original prospectus only promised thirty engravings, and about eighty pages of letter-press; whereas thirty-one prints, with three wood-cuts, and nearly *double the quantity* of literary matter, are now given. In arranging and disposing the latter, particular care has been taken to occupy and display every page to the best advantage. The printer has also laudably endeavoured to merit the approbation of the typographical connoisseur. Although, in point of calculation of loss and gain, and in direct expenditure, the practice of exceeding original promises in literary works is very uncommon, and may appear more generous than prudent, the author has already tried the experiment in "*The Architectural Antiquities of Great Britain;*" in the prosecution of which he greatly exceeded his first calculations and stipulations in each department, but without raising the price to the purchaser. A continually increasing sale was the result, and very general approbation the reward.

delight; examines their construction, and their various styles of architecture; inquires into their history, epochas of enlargement and alteration; and, finally, scrutinizes their architectural details with ceaseless zeal and perseverance.

As buildings only they amuse and delight almost every spectator; but associate them with the sublimity and benignity of the Christian religion, and with the amazing ostentation and tyranny of ancient monachism, they awaken the most active curiosity and interest. Yet, strange to say, these wonderful edifices have been hitherto much neglected by the discriminating historian and the antiquary. Each may be said to have its local guide; but this is frequently executed by some illiterate or fulsome panegyrist. The person always, or generally attached to *one* church, is certainly not well qualified to appreciate its beauties and defects—its real and comparative importance. He usually acquires a common-place and technical mode of commenting on it; and too frequently continues and perseveres in old prejudices and established errors. It will be the endeavour of the present author to explain and correct such things; and to offer his criticisms with freedom, but with strict regard to liberality and candour.

Browne Willis attempted a detailed and general *Survey of the Cathedrals*, in 1742; but his work does not comprise above one half of the number, and applies to the subordinate subjects of the diocess, rather than to the church. In *Dart's Account of Canterbury Cathedral*, we find a more comprehensive and apposite work: but *Bentham's History, &c. of Ely*, not only surpasses all its predecessors, but is truly valuable and important: it may be regarded almost as a model for the history of any *one* particular cathedral. The plates also had novelty and merit. But still this is much too diffuse for a general publication; and the architect and connoisseur require superior embellishments. In planning and executing the present work, as part of a series, the author has endeavoured to gratify persons of this description. He has sought to inform the architect and antiquary by geometrical elevations and details; and the connoisseur and general artist by such views of the

building as display its most distinguishing and interesting features. It has also been his wish to please another class of persons, by accurate delineations of ancient sculpture. In historical and biographical narrative he deems truth of paramount importance; and as this is of difficult attainment, he has sought it with diligence and caution. Every accessible source has been resorted to, contending authorities compared and analyzed, and collateral evidence brought in. Although he had already written an account of this church and its monuments, he has re-examined every statement, re-written every line, and made much alteration and addition in every part. He has been scrupulous in giving authorities; and, besides noticing them at the respective places where they are quoted, has also subjoined a "Catalogue Raisonnée" of them at the end. Following a general custom, he has given short accounts of every bishop of the see, and has endeavoured to mark the prominent characteristics of each, in a concise, independent, and impartial sketch. It was his intention to have given copies of the principal epitaphs and inscriptions, but is restrained by the extent of materials already introduced, which he fears will, by some readers, be thought still too prolix. The *Chronological List*, at the end, it is hoped will prove interesting to many persons.

Tavistock Place, London,
October, 1815.

HISTORY AND ANTIQUITIES

OF

SALISBURY CATHEDRAL CHURCH.

CHAP. I.

INTRODUCTORY REMARKS:—ORIGIN AND ESTABLISHMENT OF THE SEE:—SETTLEMENT AT OLD SARUM, WITH ACCOUNT OF ITS CATHEDRAL THERE:—SUCCESSIVE BISHOPS, AND REMOVAL TO SALISBURY.

THE inimitable and profound bard of nature has wisely and justly remarked, that the contemplative man, or acute philosopher, "finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing." Indeed every object of nature and of art is calculated to call into action the intellectual powers; and to exercise these with judgment, is conducive to happiness and to wisdom. To the active mind the most minute atom of creation affords a theme for inquiry and comment:—the smallest pebble or particle of sand on the sea-shore is entitled to close examination, because it possesses intrinsic qualities of a useful nature, and perhaps of essential consequence to mankind. Accustoming ourselves thus to look "through nature up to nature's God," we shall find an endless source of amusement and instruction: we shall also acquire that most important branch of knowledge, the power of appreciating every thing

for its individual, as well as for its relative qualities. Thus one object will prove to be amusing, another delightful, and a third highly interesting and instructive. Of the last class is a grand Cathedral Church; which comprises within itself, and is directly connected with such a mass of curious and impressive circumstances, that the mind is almost overpowered in contemplating it in the aggregate, and in detail. As a work of art and science, it excites surprise and affords delight; as a temple of religious worship, dedicated to the true and only God, it commands awful veneration; and as a subject of antiquity, it awakens curiosity and gives a stimulus to inquiry. In one great pile of building we shall then easily perceive all the "tongues,"—"books,"—"sermons,"—and "good," which Shakspeare metaphorically attributes to trees, brooks, and stones. It will not indeed require a great stretch of imagination, to deduce from this subject a philosophical and critical history of man in remote times; and as he appears to have been influenced by tyranny, or liberty, by superstition, or freedom. Preserving these sentiments in our minds, let us pursue our inquiries with avidity, but with circumspection; and looking beyond the surface, or mere forms of buildings, let us endeavour to ascertain the condition, customs, arts, and characters of the men who designed and raised them.

As the Cathedrals of our country are its chief and most interesting edifices, whether considered as monuments of art, of science, or of antiquity, they demand the most scrupulous care and solicitude from the writer who undertakes to develope their history. It will therefore be alike my duty and pleasure to investigate every statement that comes before me—to analyze all the accounts that have hitherto been published—to seek for new and original information—to detail facts with impartiality and explicitness—and indeed in every respect to endeavour to satisfy the laudable demands of the reader. This task is certainly of great and delicate responsibility, and involves in its execution, not merely the knowledge and assiduity of the writer, but his liberality of sentiment, and integrity of principle. As embracing anecdotes of illustrious men, many of whom have been both extravagantly panegyrised and reprobated; and recording historical facts of remote times, arts, and customs; it is imperious that the author

should exercise the greatest precaution and candour: for positive and unsophisticated truth is the grand desideratum of history, whilst opinion and probability are only to be employed as its satellites.—In thus prefacing the account of Salisbury Cathedral, the reader is apprised of those principles of thinking which will influence my intentions, and which shall be also my guide and guard in the performance.

THE diocess of Wiltshire is of comparatively late establishment, and that of Salisbury is even subsequent to the former. The Anglo-Saxons of Wessex, who occupied Wiltshire, had their first see at Winchester; from which, as the metropolis of the western part of England, other subordinate and independent bishoprics were formed: one of these was fixed at Dorchester in Oxfordshire, and another at Sherbourne in Dorsetshire. Under the latter, Wiltshire appears to have been governed, as to ecclesiastical affairs, for nearly two hundred years; or till the year 905, or 909, as Wharton thinks. About this time a very considerable change took place in the condition of the West-Saxon church. In consequence of the disorganized state of the country, immediately after King Alfred's death, the great western diocess remained without a bishop for the space of seven years. The reigning monarch, Edward the Elder, and Plegmund, Archbishop of Canterbury, who had been Alfred's divinity preceptor, summoned a synod, and divided the two bishoprics into five, and appointed a bishop to each. To ratify the proceedings of this assembly, the Archbishop proceeded to Rome, and purchased the Pope's sanction by "costly presents." On returning to England he consecrated the five new bishops; also "a sixth for the South-Saxons, and a seventh for the Mercians."[1] One of these appears to have been appropriated to Wiltshire. At this early state of the diocess, the seat of the Bishop however was unsettled; and is said to have been alternately at Wilton, at Sunning,[2] and at Ramsbury, before it was fixed at Sarum, or at Salisbury.

[1] Johnson's "Ecclesiastical Laws, &c." A.D. DCCCCVIII.

[2] This place has been generally named as one of the seats of the bishop; but Tanner

It is extremely difficult to ascertain any essential facts relating to this early period of church history. Godwin has given a list of bishops who presided over the diocess, from its first creation till its permanent settlement at Salisbury; when the succession, and many other particulars respecting the see and bishopric are recorded with more probability and certainty. According to this author, there were nine bishops of Wiltshire before the see was fixed at Sarum: of these, ETHELSTAN was installed the first bishop in 909, and had his seat at Ramsbury near Marlbro' in Wiltshire: he was succeeded by ODO, surnamed SEVERUS, who after governing the diocess a short time was advanced to the archiepiscopal chair of Canterbury in 934.[3] OSULPHUS was the next bishop, and he removed his seat to Wilton,[4] the capital town of the county. Dying in 970, he was followed by ALFSTANUS, or ALESTANUS, an abbot of the great monastery of Abingdon, who appears to have presided eleven years, and died in 981, when he was buried in his own abbey. This shows that the bishops of Wiltshire had not yet raised a regular Cathedral. ALFGARUS, or WOLFGARUS, succeeded the former; and was followed by SIRICIUS, who was elevated to the See of Canterbury in 989. His successor, ALFRICUS, ALFRIC, or ALURICUS, reigned only five years over the Wiltshire diocess, when he was also advanced to the seat of his predecessor.[5] The next

(Notitia Monastica) questions the truth of this opinion; Leland however states, that the "Bishops of Saresbyri hath had at Sunning, afore the conquest, an auncient maner place, and hath been Lordes there." *Itinerary*, ii. 3.

[3] Dart however asserts, that Wlfhelme, the preceding archbishop, did not die till 941. History, &c. of Canterbury, p. 108. Osborne and Gervaise have given long accounts, full of miracles and improbability, of this person, who was advanced from poverty to the first station in the church. He drew up a series of canons or constitutions, ten in number, very strict and rigid. See Johnson's Ecclesiastical Laws, &c. A. D. DCCCCXLIII. See also Dart's History of Canterbury, as above.

[4] Much confusion, and apparent contradiction, prevail in the writings of ecclesiastical historians respecting the locality of this See: it appears chiefly to have arisen from confounding the words *Wiltoniensis*, and *Wintoniensis*; and from the uncertain meaning of the former word, which equally expresses relation to the town of Wilton and to the shire at large.

[5] See Dart's History, &c. of Canterbury, p. 112.

prelate was BRITHWOLD, or BRITHWOLDUS, who, according to the Saxon annals, was a monk of Glastonbury, and a benefactor to the abbey of Malmsbury. He was removed from Sarum to Winchester in 1006, and died in 1015.[6] Dr. Heylin gives the names of two other bishops, but without any authority. According to Godwin, HERMANNUS, or HERMAN DE LOTHARINGIA, was the ninth Bishop of Wiltshire, and the first of Sarum. He was a Fleming by birth; and having been chaplain to King Edward the Confessor, possessed some influence with the monarch. This he first exercised in prevailing on the king to remove the see from Wilton to the established and flourishing abbey of Malmsbury. The monks of that house, with Earl Godwin at their head, strenuously opposed the change, and completely thwarted the proud prelate. Mortified at this event, he hastily and indignantly left his sacred post,[7] and retired to Bertin in France, where he assumed the monastic habit, and continued in retirement three years: Aldred, Bishop of Worcester, presided during his absence. Seclusion and humility were not, however, congenial to the temper of Herman; he returned to England, and though formerly foiled in his views of aggrandizement, he now made a greater and more successful effort. The Bishop of Sherbourne dying about this time, Herman exerted his influence with the king to reinstate himself in the see of Wilton, and unite that diocess with Sherbourne: thus he augmented both his influence and revenues. Another great change afterwards occurred in the removal to, and settlement of, the combined sees at Sarum;[8] which was done in conformity to

[6] Editor of Rudborne's Hist. Maj.—William of Malmsbury dates his death in 1045. See Milner's Winchester. 2nd edit. vol. i. p. 181.

[7] The precise year of this occurrence, as well as the time of Herman's death, are variously stated by different writers. According to one authority he left England in 1050, and went to Rome, with Aldred, Bishop of Worcester; but others state that he deserted his see in 1055, and returned in 1058. Brompton fixes his death in 1076, the Saxon Chronicle in 1077, and the Chronicle of St. Cross in 1078.

[8] SARUM, called OLD SARUM, to distinguish it from the new city, is singular as to site, form, and other particulars. Though unquestionably a Roman station, the Sorbiodunum of Antoninus, it is an anomaly in Roman castrametation. Unlike the sites usually chosen by the scientific warriors from Italy this is an eminence, remote from water, and formed with a series of circular ramparts. These circumstances plainly imply that the place was previously occupied and for-

Lanfranc's third canon, made in London, A. D. 1075, the ninth year of King William, when Herman was one of the council. The bishop having thus gained two important points, and removed to his new station, soon began the building of a cathedral, and most probably dwellings for himself and his clergy. He did not however live long to enjoy his exaltation; but dying about the year 1077, was succeeded by OSMUND, or OSMUNDUS, who was ordained in 1078. This prelate, like his predecessor, was calculated to advance his own fortune, and the prosperity of his diocess. Coming in the retinue of the first Anglo-Norman monarch, he was secure of royal protection and assistance. This was soon evinced by his being successively created Earl of Dorset, Lord High Chancellor of England, and Bishop of Salisbury. Thus invested with civil and ecclesiastical power, he proceeded with, and soon finished the cathedral which had been commenced by his predecessor: he also endowed it with considerable revenues, placed in it thirty-six canons, and confirmed these matters by a charter, dated at Hastings, April 5, 1091. This was confirmed by King William Rufus, and witnessed by seven Counts, the Archbishop of Canterbury, nine Bishops, and nineteen other persons. In the true Catholic style it commences to this effect: "In the name of the holy and undivided Trinity, I, Osmund, Bishop of the church of Salisbury, for the salvation of the souls of King William, and his queen Matilda, his son William, King of the English, and also for the salvation of my own soul, have built the church of Salisbury, and have constituted canons therein, and have canonically granted for ever, freely as I received, the goods of the church to them so living canonically." It then proceeds to name and grant to the use of the church, besides knights' fees,

tified by the Britons, and merely strengthened and enlarged by the Romans. By the latter people it was rendered almost impregnable, and was connected with other neighbouring stations by military roads. It appears to have continued in the occupation of the Romans during their residence in Britain, and was subsequently possessed by the Saxons and by the Normans. Its ecclesiastical inhabitants having removed to Salisbury in the course of the thirteenth century, occasioned the decay and ultimate depopulation of Old Sarum; which was once a large, populous, and mighty city, adorned with a cathedral and other churches, and guarded by lofty bulwarks, towers, and a castle. But now mark the change; instead of these formidable and pompous works, all is wildness and desertion; every vestige of building is levelled, and nothing but deep ditches and lofty banks remain to indicate the former residence of men.

the towns of "Gleminster, Aulton, Cerninster, Beminster, Netherbury, Werlington; the church of Sherborne, with the tenths of the town and other appendages, except the tenths of the monks and sepulture; the church of Bere, with its tenths and other appendages; the church of St. George in Dorchester, with the same; half of the church of Mere, with a moiety of the tenths, &c.; the church of Salisbury,[9] with its tenths and appendages; two hides and a half of land in the same town, and six hides and a half in Stratford, and before the gate of the castle; the lands on both sides of the way, or road, for gardens and houses for the canons: also the churches of Willisford, Pottern, Lavington, Ramsbury, and Bedwin, with one mill in this town." After specifying other churches, with lands, &c. it proceeds, "moreover I have given a moiety of every oblation which shall be offered upon the *principal altar*, except the ornaments, and the whole oblations of the *other altars*,[10] the sepulture, with the oblations made to the bishop when he celebrates: besides a moiety of gold given in the said church.

[9] By ancient grants from King Ina, his queen Ethelburga, and queen Editha, it appears that there were at least two churches at "Sarisbyrig" at this time.

[10] "Before the time of Pope Gregory, called the Great, the dead were always buried out of the town; but saying mass for the dead being then invented, sepulture became the source of great gain, as every one left largely to have masses said to pray his soul out of purgatory; the better to secure these fees, the clergy made burial grounds round the churches. The principal altar was called also the high altar, and dedicated to the patron saint, as this of Sarum was to the Virgin Mary; the offerings here were more sumptuous than the others. By ornaments we are to understand things for the use of the church; as plate, images, crucifixes, ampuls, candlesticks, basins, biers, vestments, pixes, crosiers, mitres, and such like, which were the prices paid for sins.—There were two prebends, called major and minor pars altaris; these, I suppose, were formerly supported by the oblations made at the altar; but this becoming too much in proportion to the revenues of the rest, they had two prebends conferred on them in lieu; and the offerings were divided among the Dean and Chapter. These country prebends still retain the names of major pars and minor pars altaris, and point out the transaction before mentioned." *Antiquitates Sarisburienses*, new edit. p. 30. Gough, in "British Topography," Vol. ii., and other writers since, have made some strange mistakes in the name of the author of the volume just referred to. It was written by the Rev. Edward Ledwich, author of "The Antiquities of Ireland," when he was chaplain to a regiment stationed at Salisbury. About the same time he also wrote a learned essay on Stonehenge; the MS. of which is in my possession.

And if any of the canons shall attend the bishop in the dedication of a church, he, as chaplain, shall receive part of the oblations. Further, I have granted two parts of the prebend of each deceased canon to the use of the rest: and a third part for the use of the poor during one year." This document, this bishop, and this epoch, constitute important objects in the history of the see: for here we may date its permanent foundation, and the origin of those revenues, and of that constitution, which were afterwards more fully confirmed and more richly endowed. With Osmund these originated, and to him the bishopric is chiefly indebted for a substantial basis. The grant above recited preceded the dedication of the new church just one year, as that ceremony was performed on the 5th of April, 1092, by Osmund, assisted by the bishops of Winchester and Bath. Placed in a high and bleak situation, it appears to have sustained a serious injury by a tempest, or high wind, a few days after its dedication. Knyghton says, that the storm threw down *(dejecit)* the roof *(tectum)*,[11] while others assert that the belfry was burnt by lightning. This event, though calculated to intimidate the weak and superstitious devotees of the age, did not deter Osmund from prosecuting his great work. It appears that he soon repaired the injury,—placed secular canons on the foundation,—wrote some books for the instruction of his clergy, and transcribed others: it is further said, that he bound and illuminated some of these with his own hand. Butler[12] narrates the following particulars respecting our sainted bishop, the facts of which appear to be derived from respectable authorities, although the phraseology is neither pleasant nor rational to the Protestant ear. "Being in every thing zealous for the beauty of God's house, he made many pious foundations, beautified several churches, and erected a noble library for the use of his church. Throughout his whole diocess he placed able and zealous pastors, and had about his person learned clergymen and monks. Many whom the conqueror invited over from France, and advanced to the first dignities of the English church, both secular and regular, were for

[11] Decem Scrip. Twysden, Lond. col. 2364.

[12] Lives of the Saints, &c. Vol. xii. p. 68. 8vo. edit. 1815.

introducing the particular ecclesiastical rites and offices of the places from which they came; whence great confusion was occasioned in the abbey of Glastenbury, under Thurston, a Norman from Caen, whom the king had nominated abbot there, and in other places. To remove this inconvenience, and to regulate so important a part of the divine service with the utmost decency, piety, and devotion, Osmund compiled the *Use*, or *Breviary*, *Missal* and *Ritual*, since called, *of Sarum*, for his church;[13] wherein he ascertained all the rubrics which were before not sufficiently determinate, or where books were inconsistent with each other, as it often happened, while transcribers took the liberty of varying from their copies: he adjusted and settled the ceremonial of divine worship in points that were before left to the discretion of them that officiated, which created confusion and disagreement in the celebration of the divine office, though all churches agreed in the substance." Having effected these considerable reformations in his own church, and presided over it twenty years, he died in December, 1099, and was buried in the cathedral.

[13] It is justly remarked by Gough, that " no cathedral has preserved such a variety of service books for its *Use* as Sarum. This is another name for the *Ordinale*, or complete service of the church of Salisbury, instituted by Bishop Osmund in 1077. It was also named the *Consuetudinary;* and in Knighton's and Higden's time it obtained almost all over England, Wales, and Ireland. The whole province of Canterbury adopted it, and in right of it the Bishop of Salisbury was precentor in the college of bishops whenever the Archbishop of Canterbury performed divine service. The cathedrals of York, Lincoln, Hereford, Bangor, and Aberdeen, had their respective Uses.— The Use of Sarum not only regulated the form and order of celebrating the mass, but prescribed the rule and office for all the sacerdotal functions." The same author has given a list of one hundred and fifty " various books" of this sort that were published after the invention of printing; and observes, that thirty-six of them " were printed in the five years reign of Mary, during the short relapse of these kingdoms to popery." British Topography, Vol. ii. p. 320, with references to several old authors.—The king's license prefixed to Grafton's Portiforium of Salisbury enumerates the " books of divine service and prayer books" then in use; viz. the Masse Booke, the Graile, the Hympnal, the Antiphoner, the Processionall, the Manual, the Porteaus, and the Prymer, both in Latin and English. Every parish was required, by a constitution of Archbishop Winchelsea (in the thirteenth century,) to have the Legend, Gradual, Psalter, Missal, and Manual; the others were peculiar and belonged to cathedral or conventual churches.

The spiritual powers and influence of Osmund, during his active reign, have been already briefly noticed; but as connected with this church, and the history of the times, it is expedient to show that his name, memory, and works were revived, after a lapse of nearly four centuries, and blazoned before the eyes of the Catholic world. Bishop Beauchamp, who was translated to this see in 1450, deputed two canons of his church to visit Pope Nicholas V. and obtain the canonization of Osmund, who was thenceforward to be enrolled a saint in the popish calendar. To effect this however much time and much money were expended; for it appears that the popes, both Nicholas, and his successor, Calixtus III. required continued entreaty and many cogent arguments before they would comply with the bishop's request. The former pope indeed procrastinated the business for nearly five years, but the latter was soon prevailed on, and issued his decree in September, 1456. On the first day of the following year the canonization was solemnized; and "July 15, the translation of his body was completed, principally at the expense of the bishop."[14] Archbishop Bourchier and a vast assembly of people were collected at this festival: for the canonization of an English saint, at that time, was a matter of curiosity and wonder. "Innumerable miracles," according to the writer of 'Britannia Sancta,' "were wrought at his tomb, not only in the cure of all diseases, but even in raising the dead to life."

Roger, the third bishop of Sarum, succeeded Osmund. According to Godwin, Le Neve, and others, he was *elected* April 13, A. D. 1102;[15] consecrated in the cathedral of Canterbury, by Archbishop Anselme, August 10, 1107; and after governing his diocess for thirty-seven years, died December 11, 1139. The history and adventures of this prelate almost assume the air of romance; and but for the ingenuous and dignified authority of William of Malmsbury, would scarcely be credible. His

[14] The Rev. Mr. Bowle, in Archæologia, Vol. ix. p. 40.

[15] Matthew of Westminster intimates that this was the first *election* of any bishop in England, after the Norman conquest; but William of Malmsbury asserts that he was appointed by the king. Authors differ in their accounts of the day of his consecration and that of his death.

authority however is strong; for he was contemporary with the bishop, knew him personally, and narrates events at once with becoming caution and spirit. This monkish historian does not commence his account of him till after Roger was settled in England; but it is related, by other writers, that anterior to that event, he was a priest in a church near Caen, in Normandy; and that he there ingratiated himself into the good opinion of Prince Henry, brother of King William Rufus, by performing the church service in a rapid manner. This appears to have pleased Henry and his military comrades; who said "no man was so fit for chaplain to men of their profession," and therefore invited the priest to follow their camp.[16] Here he had opportunities of studying the disposition and habits of his patron; and either by his own cunning, or the prince's candour, obtained his full confidence and friendship. Before Henry's accession to the throne, "he had made him regulator of his household; and on becoming king, having had proof of his abilities, appointed him first chancellor, and then a bishop. The able discharge of his episcopal functions led to an hope that he might be deserving of an higher office: he therefore committed to his care the administration of the whole kingdom, whether he might himself be resident in England or absent in Normandy. The bishop refused to embroil himself in cares of such magnitude, until the three Archbishops of Canterbury, Anselme, Ralph, William,[17] and lastly the Pope, enjoined him the duty of obedience. Henry was extremely eager to effect this, aware that Roger would faithfully perform every thing for his advantage: nor did he deceive the royal expectation, but conducted himself with so much integrity and diligence that not a spark of envy was excited against him. Moreover the king was frequently detained in Normandy, sometimes for three, sometimes four years, and sometimes for a longer period; and on his return to his kingdom he gave credit to the chancellor's discretion for finding little or nothing to

[16] Vide Gul. Neubrigensis, l. 6.

[17] It is not easy to account for the circumstance of obtaining the sanction of three archbishops, as if they were contemporaneous. Ralph presided eight years and a half. See Dart's Canterbury, &c.

distress him. Amid all these affairs he did not neglect his ecclesiastical duties, but daily and diligently transacted them in the morning, that he might be more ready and undisturbed for other business. He was a prelate of a great mind, and spared no expense towards completing his designs, especially in buildings; which may be seen in other places, but more particularly at Salisbury and at Malmsbury:[18] for there he erected extensive edifices, and at vast cost, and with surpassing beauty: the courses of stone being so correctly laid, that the joint deceives the eye, and leads it to imagine that the whole wall is composed of a single block. He *built anew* the *church of Salisbury*, and beautified it in such a manner that it yields to none in England, but surpasses many; so that he had just cause to say, 'Lord, I have loved the glory of thy house.'—Roger, who wished to manifest his magnificence by building, had erected extensive castles at Shireburn and more especially at Devizes: at Malmsbury, even in the church-yard, and scarcely a stone's throw from the principal church, he had begun a castle.[19] He had gotten into his possession the castle of Salisbury, which being royal property, he had obtained from King Henry, and surrounded with a wall." Such is the account by William of Malmsbury, as rendered in a new and admirable translation of his "History of the Kings of England," by the Rev. John Sharpe, B. A. In order to show the power and eminence of our bishop, it will be necessary to adduce a few particulars from other writers. One of these relates, that the monarch declared the bishop "would sooner be tired of asking than he of bestowing." This assertion seems likely to have been made; as the once poor Norman curate progressively and rapidly advanced in preferments, honours, wealth, and power. Like many other fortunate individuals he not only aggrandized himself, but promoted his family and relatives to lucrative stations. Roger,

[18] Plan, views, and details of the Architecture of Malmsbury Abbey Church, with a history and description, are published in the first volume of "*the Architectural Antiquities of Great Britain.*"

[19] The castles of Sarum, Devizes, and Malmsbury are entirely swept away, and not an architectural fragment remains to mark their styles; but part of that at Shireburn has been preserved.

by some called his nephew and by others his son, surnamed Paupere-censu, he appointed Chancellor of England; and two of his Norman nephews were advanced, by his influence, to the sees of Lincoln and of Ely: Alexander to the former, and Nigellus, who was also the king's treasurer, to the latter. Following the example of their uncle, they constructed and augmented large and strong castles at Ely, Aldrey, Lincoln, Newark, &c.[20] These warlike appearances and acts proved their ultimate ruin: for although they had sworn allegiance to Matilda, or Maud, daughter to King Henry I., yet no sooner was he dead than they all assisted Stephen, and espoused his views. To their influence indeed, aided by the Bishop of Winchester, he was wholly indebted for his advancement to the throne: where being securely seated he ungratefully lent his power to persecute and sacrifice the three bishops. Envious of their pomp and riches, the nobles had often persuaded the king to deprive them of their strong castles, and otherwise abridge their influence: the monarch deemed this an hazardous experiment; although it is evident he was inimical to them: for a great assembly of the nobles being summoned to meet at Oxford, Roger and his nephews were commanded to attend. The old bishop pleaded age and infirmity, and intreated the king to dispense with his presence. This was steadily refused, under the sophistical pretext that his experienced counsel and advice were necessary and superior to all other considerations. "The Bishop of Salisbury," observes

[20] Godwin and some other authors assert, that not less than eleven hundred and seven Castles were erected in the early part of Stephen's reign. Such was the deplorable and miserable state of the country and of society, that the strong were perpetually preying on the weak; might was paramount to right; and strength and stratagem were in continual exercise. Although the monasteries and religious societies were expressly instituted for peaceable and virtuous purposes, and their chief officers were generally the only literary and moral part of the community, yet some of these assumed the military garb and manners. "The bishops," says a contemporary writer, "the bishops themselves, I blush to say it,—yet not all but many, bound in iron, and completely furnished with arms, were accustomed to mount warlike horses with the perverters of their country, to participate in their prey; to expose to bonds and torture the knights whom they took in the chance of war, or whom they met full of money: and while they themselves were the head and cause of so much wickedness and enormity, they ascribed it to their knights." Gesta Stephani ap. Duchesne, p. 962.

William of Malmsbury, "set out on this expedition with great reluctance: for I have heard him speaking to the following purport: 'By my Lady St. Mary, I know not why, but my heart revolts at this journey; this I am sure of, that I shall be of much the same service at court as a foal is in a battle;' thus did his mind forebode future evils. Here, as though fortune would seem subservient to the king's wishes, a quarrel arose between the servants of the bishops and those of Alan, Earl of Brittany, about a right to quarters, which had a melancholy termination; as the Bishop of Salisbury's retainers then sitting at table, left their meal unfinished and rushed to the contest. At first they contended with reproaches, afterwards with swords: the domestics of Alan were put to flight, and his nephew nearly killed; nor was the victory gained without bloodshed on the bishops' side; for many were wounded, and one knight[21] even slain. The king, eagerly seizing the opportunity, ordered the bishops to be convened by his old instigators, that they might make satisfaction to his court, as their people had infringed his peace; that this satisfaction should be the delivery of the keys of their castles as pledges of their fidelity."[22] Refusing to do this, Roger, the chancellor, and the nephew, or as remarked by Malmsbury, "more than the nephew (*i. e.* his son) according to report," were arrested and put into close confinement. Nigell had escaped to and taken possession of the castle at Devizes, where he prepared to resist a siege. Instead of making a hostile attack on this fortress, the king conveyed the old bishop and his son as prisoners before the castle, and there threatened to hang the latter, if Ely did not immediately surrender. The bishop appears to have defied the threat; for old Roger wishing to save the life of his son, and propitiate the monarch, endeavoured to prevail on Nigell to yield to the king, and threatened to abstain from food till he complied. Regardless

[21] "The term *miles* is very ambiguous; sometimes it is a knight, sometimes a trooper, sometimes a soldier generally. In later times it signified almost always a knight; but in Malmsbury it seems mostly a horseman, probably of the higher order." Sharpe, Will. Mal. p. 570.

[22] William of Malmsbury, by Sharpe, p. 570.

of the old man's sufferings, the nephew "suffered his uncle to fast three whole days before he would give over."[23] The bishops were then subdued, dispossessed of their castles, degraded, and most of their treasures seized. These proceedings of the monarch and his nobles, however, roused the indignation and opposition of the ecclesiastics; and even the king's brother, who was Bishop of Winchester and the pope's legate, was more strenuous than all the others in espousing the cause of the church against that of the state. He called a council at Winchester, which was attended by nearly all the English bishops, and by Theobald, Archbishop of Canterbury: the king and many of his nobles were also present to vindicate their own cause; and a solemn charge and defence ensued. The legate pronounced it highly criminal, and an "act only of heathen nations, to imprison bishops and divest them of their possessions;" when Alberic de Vere, in behalf of the king, contended that Bishop Roger had greatly injured King Stephen; that he frequently excited tumults at court; attacked the monarch's attendants; secretly favoured the king's enemies; that he was made a captive, not as bishop but as the king's servant; that the bishop's castles were not taken by violence, but were voluntarily surrendered; that the trifling sums of money found in the castles lawfully belonged to the king: and lastly, that the bishop had readily relinquished this money, as well as the castles, from consciousness of his offences. Such was the political sophistry of a monarch's ministers and minions, even in those times: but arguments in a bad cause were ineffectual, and in the spirit of timid tyranny, they first employed delusion to gain time, and afterwards intimations of vengeance to effect their purpose. This circumstance is finely developed by William of Malmsbury, who also gives the following admirable summary of Roger's character. "On the third of the ides of December," he observes, "Roger, Bishop of Salisbury, by the kindness of death, escaped the quartan ague which had long afflicted him. They assert that his sickness was brought on him through grief, at the severe and repeated injuries he had expe-

[23] Godwin, Catalogue of Bishops; wherein it is also stated that the Bishop of Salisbury was confined in an "Oxe-stal," at Devizes, and his nephew in "a filthy blacke roome more loathsome than the other."

rienced from King Stephen. To me it appears that God exhibited him to the wealthy as an example of the mutability of fortune, in order that they should not trust in uncertain riches. With unrivalled magnificence in their construction, as our times may recollect, he erected splendid mansions on all his estates; in merely maintaining which the labours of his successors shall toil in vain. His cathedral he dignified to the utmost with matchless ornaments and buildings, on which no expense was spared: he attempted to turn abbeys into bishoprics, and bishoprics into abbeys. The most ancient monasteries of Malmsbury and Abbotsbury he annexed, as far as he was able, to his see. But fortune, who in former times had flattered him so long and so transcendently, at last cruelly pierced him with scorpion sting: such was that instance when he saw those whom he dearly regarded, wounded, and his most favoured knight killed before his face; the next day himself and his nephews, two powerful bishops, the one compelled to fly, the other detained, and the third, a young man to whom he was greatly attached, bound in chains: on the surrender of his castles, his treasures pillaged, and himself, afterwards, in the council, loaded with the most disgraceful reproaches: finally, as he was nearly breathing his latest sigh at Salisbury, the residue of his money and utensils, which he had placed upon the altar for the purpose of completing the church, was carried off against his will. The height of his calamity was, I think, a circumstance which even I cannot help commiserating: that though he appeared wretched to many, yet there were very few who pitied him; so much envy and hatred had his excessive power drawn on him, and undeservedly too, from some of those very persons whom he had advanced to honour."[24]

Joceline de Bailul, a native of Lombardy, the fourth bishop of Sarum, was advanced to this see, A. D. 1142, *i. e.* nearly three years after the death of Roger. Stephen, in the plenitude of assumed despotism, endeavoured to place his own chancellor, Philip de Harecourt, in the vacant seat; but the canons of Sarum, and even his own brother, the legate, refused to

[24] Sharpe's Will. Malm. p. 580.

elect and receive him. To punish these ecclesiastics, he therefore withheld his nomination of any other bishop for a long time, and seized the revenues of the church. The civil warfare between Stephen and Matilda now engrossed the whole attention of the usurping monarch, but after Joceline's election the king reinstated the affairs of the church. Joceline's prelacy was remarkable for the severe and intemperate struggle that took place between the ecclesiastical and secular powers, or between the crown and the mitre;[25] in the course of which our bishop was an active partizan. He was twice excommunicated, in 1166 and in 1170, by Archbishop Becket, and according to Godwin, also "endured much trouble about him." In this age the word *parson* was first used for one in holy orders, signifying a clergyman of note or eminence. After presiding over this see forty-one years, Joceline retired to a monastery, and died, November 18, 1184; when the episcopal chair remained vacant almost five years, and the king employed commissioners to collect the revenues.

HUBERT WALTER, the fifth bishop, was elected at Pipewell, September 15, 1188, and consecrated, according to Le Neve, at Westminster, October 22, following. In the year 1190 he accompanied King Richard the First on his celebrated expedition to the Holy Land; and soon after his return to England, was elected to the archiepiscopal see of Canterbury, in 1193.

HERBERT PAUPER, or POORE, was therefore elected to succeed him, as sixth bishop of Sarum, and was consecrated on the 5th of June, 1194, in St. Catharine's chapel, Westminster, and was solemnly enthroned at Salisbury on the 12th of the same month. After governing twenty-three years, he died on the 6th of February, 1217, and was interred in the church at Wilton. Repeated quarrels and mutual recrimination between the members

[25] An interesting, dispassionate, and impartial review of the character of Archbishop Becket, and of his obstinate contention with the monarch, may be seen in Turner's "History of England," &c. Vol. 1. 4to. 1814. See also Milner's Hist. &c. of Winchester, vol. i.

The articles or Constitutions of Clarendon, which were so repugnant to Becket, but ultimately of so great importance to the civil government of the kingdom, are published by Sir Henry Spelman, and given in English by Johnson in his "Collection of Ecclesiastical Laws," &c. 2 vols. 8vo. 1720.

of the cathedral and the soldiers of the castle, during the prelacy of this bishop, induced him to apply to King Richard for royal authority to remove the cathedral to a place remote and free from the castellans.[25] This appears to have been granted; but the bishop was unable to carry his plan into effect. An alteration of such magnitude was not easily and quickly to be produced; but the "affair was so far advanced by the diligence of the bishop, who was a man of great sagacity, and had large temporal possessions, that a plot of ground was fixed upon, as more commodious for the situation of the church, and proper for assigning to each of the canons a fit space for building him a mansion-house." By the following bishop this removal and new establishment were accomplished: and under the prelacy of *Richard Poore*, we commence our account of the present cathedral and see of Salisbury.

[25] William Harrison thus quaintly describes the situation of the clergy at Sarum: "In the time of civill warres, the souldiers of the castill and chanons of Old Sarum fell at ods, insomuch that after often bralles they fell at last to sad blowes. It happened therefore, in a rogation weeke, that the clergie going in solemne procession, a controversie felle betweene them about certaine walkes and limits, which the one side claimed and the other denied. Such also was the hot intertainment on ech part that at the last the castillanes, espieng their time, gate betweene the cleargie and the towne, and so coiled them as they returned homeward, that they feared anie more to gang about their bounds for the yeare." Holinshed's Chronicles of England, &c. 4to. ed. 1807, vol. i. p. 98.

CHAP. II.

ECCLESIASTICAL FOUNDATION AND COMMENCEMENT OF THE NEW CATHEDRAL AT SALISBURY: WITH ACCOUNTS OF THE AFFAIRS OF THE CHURCH, AND OF TWELVE BISHOPS, WHO SUCCESSIVELY OCCUPIED THE EPISCOPAL CHAIR DURING THE THIRTEENTH CENTURY, AND UNDER THE REIGNS OF KING HENRY III. AND EDWARD I.

RICHARD POORE (1), brother of the former bishop, was translated from the see of Chichester, where he had governed two years, to that of Salisbury in 1217. He had presided as dean of this cathedral for eighteen years, and was thereby intimately acquainted with all the public and private affairs of the diocess. His first care and solicitude was to remove the cathedral and its officers from the fortress, and thus release them from military domination. Special messengers were sent to Rome to urge the necessity of translating the church to a more eligible and independent place; and these messengers were provided with letters from Gualo, the pope's legate in England, in support of the application. A grant or bull was soon obtained from his holiness, and a convocation of the bishop and canons was held to concert and carry into effect the necessary measures.[1] A spot was fixed on for

[1] In the following translation of the POPE'S BULL, are specified the causes of the removal. "Honorius, bishop, servant to the servants of God; To our reverend brother, Richard, bishop, and to our beloved sons the dean and chapter of Sarum, health and apostolical benediction. My sons, the dean and chapter, it having been heretofore alleged before us on your behalf, that forasmuch as your church is built within the compass of the fortification of Sarum, it is subject to so many inconveniences and oppressions that you cannot reside in the same without great corporeal peril; for being situated on a lofty place, it is, as it were, continually shaken by the

the site of the new cathedral, application was made to the king for a charter, and each of the canons and vicars bound himself to pay one-fourth part of his income for seven years, successively, towards defraying the expenses of erecting the new cathedral. An obligation or contract was regularly drawn up, and signed and sealed for this purpose "on the day of St. Processus and Martinianus," 1218. A plot of ground, called Merrifield, was fixed on for the site of the new church, and a wooden chapel, for temporary purposes, was immediately raised and consecrated by the bishop. On the feast of the Trinity, 1219, an adjoining cemetery was consecrated, and active exertions were made for proceeding with the new cathedral: preachers were

collision of the winds; so that whilst you are celebrating the divine offices, you cannot hear one another, the place itself is so noisy: and besides, the persons resident there suffer such perpetual oppressions, that they are hardly able to keep in repair the roof of the church, which is constantly torn by tempestuous winds: they are also forced to buy water at as great a price as would be sufficient to purchase the common drink of the country: nor is there any access open to the same without the license of the castellan. So that it happens that on Ash-Wednesday, when the Lord's Supper is administered, at the time of synods and celebration of orders, and on other solemn days, the faithful being willing to visit the said church, entrance is denied them by the keepers of the castle, alleging that thereby the fortress is in danger: besides, you have not there houses sufficient for you, whereby you are forced to rent several houses of the laity; and that on account of these and other inconveniences many absent themselves from the service of the said church. We therefore, willing to provide for this exigency, did give our mandate to our beloved son, Gualo, priest, cardinal of St. Martin, legate of the apostolical see, by our letters, diligently and carefully to inquire into the truth of and concerning the premises, and other matters relating thereto, by himself or others, as he should see expedient, and faithfully to intimate unto us what he should find. And whereas he hath transmitted unto us, closely sealed up under his seal, depositions of the witnesses hereupon admitted, we have caused the same to be diligently inspected by our chaplain, who hath found the matters that were laid before us concerning the inconveniences before mentioned to be sufficiently proved; therefore the truth by his faithful report being more evident, we do by the authority of these presents, grant unto you free power to translate the said church to another more convenient place, but saving to every person, as well secular as ecclesiastical, his right, and the privileges, dignities, and all the liberties of the said church, to remain in their state and force. And it shall not be lawful for any one, in any sort, to infringe the tenor of this our Grant, or to presume rashly to oppose the same; and if any one shall presume to attempt it, be it known to him that he will incur the indignation of the Almighty God, and of the blessed saints, Peter and Paul his apostles.—Dated at the Lateran, the fourth of the calends of April, in the second year of our pontificate." Account of Old Sarum, p. 4; and Antiquitates Sarisburienses, p. 69.

employed to visit different places and collect money from the religious part of the community: indulgences and pardons were promised to all who contributed by gifts or by labour towards the great and pious work. At a chapter of all the officers, it was "decreed that the heirs of the first builders only, as well canons as vicars, should receive two parts of the just value of what should be actually built, the third part being yielded for the land; the appointment and collation of the houses, after the first sale of the vacant houses, to be left to the bishop; but the family of the deceased persons, to whom the said two parts were assigned by the deceased, were to remain in possession of the houses until satisfaction was made of the aforesaid price, according to the last will of the deceased; and they also decreed that such as should not pay the portion assigned to the said fabric, within eight days from the term fixed, and should not obtain leave of delay, were to take notice that they were suspended from entrance into the church."[2] Thus prepared, it was now resolved to lay the foundation of the cathedral church, and it was an object of episcopal policy and pride to render this ceremony at once grand, popular, and important. The young monarch and the Archbishop of Canterbury, with the chief of the nobility and church dignitaries of the kingdom, were invited to attend; and although the former are said to have been engaged at Shrewsbury, yet a vast concourse of persons was present. On the 28th of April, or 4th calends of May, 1220, the foundation was laid; but the person who performed this ceremony, and the particulars relating to it, are not satisfactorily identified and explained. According to William de Wanda,[3] the bishop, after performing

[2] Account of Old Sarum, &c. p. 5.

[3] This person was collated precentor of the cathedral in 1218, and was advanced to the deanery in 1220; which office he continued to occupy till 1238.

It is not easy to reconcile the account of William de Wanda with other authorities. Godwin asserts that "Pandulph, the pope's legate, laid the five first stones; the first for the pope, the second for the king, the third for the Earl of Salisbury, the fourth for the countess, and the fifth for the bishop."—Catalogue of Bishops, p. 344. In the first charter of privileges, &c. granted to the new church of "Saresberiæ" by King Henry III. in the eleventh year of his reign, it is stated that *he* laid the first stone. On examining several histories of England, I do

divine service, took off his shoes, and went in procession with the clergy, singing the litany, to the place of foundation. Here, after the ceremony of consecrating the ground, and making an address or sermon to the people, he laid the first stone for Pope Honorius, the second for the Archbishop of Canterbury, and the third for himself. "William Longspee, Earl of Sarum, who was then present, laid the fourth stone; and Ela de Vitri, Countess of Sarum, and wife of the said earl, laid the fifth: after her, certain noblemen added each of them a stone; then the dean, the chanter, the chancellor, the treasurer, and the archdeacons and canons of the church of Sarum, who were present, did the same, amidst the acclamations of multitudes of the people, weeping for joy, and contributing thereto their alms with a ready mind, according to the ability which God had given them. But in process of time the nobility returning from Wales, several of them coming hither, laid a stone, binding themselves to some special contribution for the whole seven years following."[4] A chapter was summoned on the 15th of August, 1220, when it was decreed that if any canon neglected to pay his regular stipend towards the building of the church, fifteen days after the time specified by his agreement, he was liable to have the corn on his prebend seized and sold to raise the stipulated sum. Other measures were then adopted to expedite the new works; and these were so far advanced in the course of five years, that the bishop commanded the dean, de Wanda, who had recently been elected, to cite all the canons on Michaelmas-day, 1225, to be present at the first celebration of divine service: but previous to these events, *i. e.* on the vigil of St. Michael, the bishop consecrated three altars: one, in the east, to the Trinity and All Saints, "on which thenceforward the mass of the blessed Virgin was to be sung every day.

not find any notice of the king's visit to Shrewsbury or to Wales in 1220: but he was at the former town in 1221, and then entered into a treaty with Llewellyn. At Whitsuntide in that year he laid the first stone of St. Mary's Chapel, Westminster; and on the 17th of May, in the same year, he was crowned for a second time, at Westminster, being then only in the thirteenth year of his age. See Carte's, Rapin's, Holinshed's, Hume's, Henry's, and Kennet's Histories of England, &c.

[4] Account of Old Sarum, &c. p. 5.

He offered for the service of the said altar, and for the daily service of the blessed Virgin, two silver basins of the weight of ****, and two silver candlesticks of the weight of ****, which were bequeathed by the will of the noble lady, Gundria de Warren,[5] to the church of Sarum. Moreover, he gave, from his own property, to the clerks who were to officiate at that mass, thirty marks of silver, yearly, until he had settled as much in certain rents; and ten marks, yearly, to maintain lamps round the altar. He then dedicated another altar, in the north part of the church, in honour of Saint Peter, the prince of the apostles; and a third, in the south part, in honour of Saint Stephen, the proto-martyr, and the rest of the martyrs. On this occasion were present, Henry, Archbishop of Dublin, and Stephen, Lord Archbishop of Canterbury. After some hours spent in prayer in the new church, they went down, with many nobles, to the house of the bishop, who generously entertained the numerous company during the whole week. On the day of Saint Michael following, the Lord Archbishop of Canterbury preached a sermon to the people, who came in great numbers. Afterwards he went into the new church, and solemnly celebrated divine service. The said festival was thus happily conducted, from the beginning to the end, without the least interruption or disturbance. The persons who were present, besides the knights and barons, were—S. Archbishop of Canterbury—Henry, Archbishop of Dublin—Richard, Bishop of Durham—Joceline, Bishop of Bath—Ralph de Nevil, Bishop of Chichester—Benedict, Bishop of Rochester—The Bishop of Evreux, in Normandy, who was before Abbot of Bec—Richard, Bishop of Sarum. Among these was Otto, the pope's nuncio, who was come to intercede for one Falcarius, then in rebellion, having defended, against the king, his castle of Bedford. The nuncio was to have audience at Clarendon on Michaelmas-day."[6]

[5] Dr. Ledwich conjectures that this lady was fifth daughter of William the Conqueror, and married William de Warrenna, a Norman nobleman, whom William Rufus made Earl of Surrey. She died May 27, 1085; whence her bequest must have been for the church of Old Sarum. Antiquitates Sarisburienses, p. 76.

[6] William de Wanda, from Dodsworth's "Historical Account," &c. of Salisbury Cathedral Church.

On the day following the festival of opening the new church, a special chapter was summoned to meet in the chapter-house,[7] to deliberate on, and settle the affairs of the church. According to the dean's account thirty-six canons then assembled.[8] He then proceeds: "On the Thursday following, our lord the king, and Hubert de Burgh, his justiciary, came to the church. The king heard the mass of the glorious Virgin, and offered ten marks of silver and one piece of silk. He granted also to the church the privilege of a yearly fair, from the vigil to the octave of the assumption inclusive; namely, eight days complete. The same day the justiciary made a vow that he would give a gold text,[9] with precious stones, and the relics of divers saints, in honour of the blessed Virgin, for the service of the new church. Afterwards the king went down, with many noblemen and knights, to the bishop's house, where they were entertained. The Friday following came Luke, Dean of St. Martin's, London, and Thomas de Kent, clerks of the justiciary, who brought the aforesaid text, and offered it on the altar of the new fabric, in behalf of Hubert de Burgh. By the advice of the bishop and the canons present, it was ordered to be delivered to the treasurer to be kept; and the Dean of Sarum was to be intrusted with one of the keys. The Sunday following the bishop obtained

[7] This was probably a temporary edifice; for the present chapter-house, as well as the cloister, are certainly of subsequent erection.

[8] The names and offices of some of these are preserved by Wanda, and serve to show the number of canons then attached to the church—"The Lord Bishop, who is also a canon—W. the Dean—G. the Chanter—Robert, the Chancellor—Edmund, the Treasurer—Humphry, Archdeacon of Wilts—William, Archdeacon of Berks—Hubert, Archdeacon of Dorset—Martin de Patteshull—Luke, Dean of St. Martin's, London—Hugh de Wells, Archdeacon of Bath—Gilbert de Lacy—Mr. Henry Teissun—Mr. Henry de Bishopston—Mr. Luke de Winton—Mr. Martin de Summa—Mr. Richard de Brembla—Mr. Thomas de Ebelesburn—Mr. Henry de St. Edmund—Mr. Geoffry of Devon—Mr. Roger de Worthe—Hugh de Temple—William de Lou—Robert Coteral—Peter Picot—Elias Ridal—The Abbot of Sherborne—Anastasius, the Subchanter—Mr. R. de Bingham—Mr. Roger de Sarum—Daniel de Longchamp—Elias de Deram—Richard de Maupoder—Bartholomew de Remes—Valentinus—Stephen de Tyssebury."

[9] A text was a copy of the Old and New Testaments for the service of the altar.

leave that the new altar and chapel should remain in his custody for the whole seven years following; and that the oblations made there should be appropriated to the use of the fabric, except such as were given by the faithful for the perpetual ornament and honour of the church. He promised to execute a deed, stipulating that, after the expiration of the seven years, all things should return into the custody of the treasurer; and the oblations of all the altars be applied to the common use, according to the ancient custom of the church of Sarum; and also, that those things which should have been offered to adorn the church, should then be delivered up. All which the bishop now committed to the custody of Elias de Deram, in whom he reposed the greatest confidence. On the day of the Holy Innocents, the king and his justiciary came to Sarum. The king offered one gold ring, with a precious stone, called a ruby, one piece of silk, and one gold cup, of the weight of ten marks. When mass was concluded, he told the dean that he would have the stone which he had offered, and the gold of the ring, applied to adorn the text which the justiciary had given: but as to the cup he gave no particular directions. The justiciary caused the text, which he had before given, to be brought, and offered it with great devotion on the altar. They then all repaired to the bishop's house, where they were honourably entertained. On Saturday next after the Epiphany, the fourth of the ides of January, William Longspee, Earl of Sarum, after encountering many dangers by sea and land, returned from Gascoigne, where he had resided almost a year, with Richard, the king's brother, for the defence of the city of Bourdeaux. The said earl came that day, after nine o'clock, to Sarum, where he was received with great joy, and with a procession from the new fabric. On the morrow he went to the king, who was sick at Marlborough. Eight weeks after that day on which he had been received in procession, on Saturday the nones of March, this noble earl died in the castle of Sarum, and was brought to New Sarum, with many tears and great lamentation. The same hour of the day on which he had been received with great joy, being the eighth of the ides of March, he was honourably interred in the new church of the blessed Virgin. At his funeral were present, the bishops of Sarum, Winchester, and some

bishops of Ireland; Earl William Marshall, and Earl William de Mandeville; and these barons, Robert de Vieuxpont, Hugh de Gurnay, and Ralph de Toani, with a great multitude of their military attendants. In the year 1226, on the feast of Trinity, which then was the 18th of the calends of July, the bodies of three bishops were translated from the castle of Sarum to the new fabric; namely, the body of the blessed Osmund, the body of Bishop Roger, and the body of Bishop Joceline."

Such is the account given by the cotemporary dean; and which I have been induced to repeat in this place, as authenticating the origin, progress, and ceremonies of foundation attending the early history of the present church. It furnishes a slight picture of the times, and we regret that it is not more circumstantial and particular. It plainly shows that the bishop's palace and other buildings were erected at Salisbury during the construction of the cathedral; and from this document we also learn that the church was raised with amazing rapidity. The bishop having finished this great work, obtained a charter from the king, Henry III. confirming to the new church all the liberties and privileges which had belonged to the old cathedral, and granting some new immunities. This charter specifies that "*New Saresbury*" shall be for ever a free city, enclosed with ditches, or trenches, that the citizens shall be quit throughout the land of toll, pontage, passage, pedage, lastage, stallage, carriage, and all other customs; and thus be placed on an equality with the citizens of Winchester; which city appears to have been invested with peculiar privileges. The bishop and his successors were further authorized, by this document, to enclose "the city" (probably the close, or precincts of the cathedral) "with competent trenches, for fear of robbers;[10] and to hold the same for ever as their

[10] From this it is evident that some of the Anglo-Norman cities and towns were fortified, as well to resist depredators as to repel an organized force. One of Archbishop Langton's constitutions, A. D. 1222, passes a sentence of excommunication on "all thieves, robbers, freebooters, incendiaries, sacrilegious and falsarious persons; with their principals, receivers, defenders, complices, and partakers; those especially who keep robbers on their lands, in their castles, or houses, or are sharers with them, or lords over them." Johnson's Ecclesiastical Laws, &c. A. D. MCCXXII:—1.

proper domain, saving to us and our heirs the advowson of the same see, and every other right which in the same, when vacant, we have, and ought to have, in like manner as in other cathedral churches in our kingdom, being vacant." The citizens were prohibited from selling or mortgaging their burgages or tenements to churches, or to men of religion, without the license of the bishop and his successors. These were empowered to take tallage of the citizens whenever the king exacted the same in his domains. The next provision authorized the bishop to " change, transfer, and make the ways and bridges " leading to the city, in such a manner as was deemed most expedient. It also granted the liberties and free customs of a weekly market, and an annual fair for the use and benefit of the prelates. These privileges and immunities being thus guaranteed by royal charter, were calculated to attract all persons connected with and dependent on the cathedral and the new establishments. The bishop having effected thus much, was translated by a papal bull, in 1228, to the rich see of Durham. In addition to his public and popular acts and works, it appears that he caused the ancient charters and other documents, belonging to the see, to be transcribed and arranged: and thus, with the narrative or chronicle of de Wanda, the dean, was commenced an useful and truly important practice, which every lover of antiquity must regret has not been continued.[11]

ROBERT BINGHAM (2), succeeded Bishop Poore, and was consecrated at Wilton in May, 1229. Having been a canon under his predecessor, he had witnessed the progress of the new works, and diligently and laudably prosecuted the same during his prelacy. But although he presided nearly eighteen years, and had involved the treasury in a debt of one thousand

[11] This prelate drew up and established a set of " constitutions," A. D. 1217. See Sir Henry Spelman's Councils, &c. The place of his death, and that of interment, are subjects of doubt. Leland has preserved an inscription which, at his time, was in the virgin chapel at Salisbury, and which recorded the chief events in the bishop's life. It stated that the church was nearly forty years in building, as it commenced in 1219, and was finished in 1260; that the bishop was a native of Tarraunt in Dorsetshire, where he founded a monastery, and where his heart was deposited; and that his body was interred at Durham. See a subsequent page for an account of his effigy.

seven hundred marks, yet he left the buildings unfinished at his death, which happened November 3, 1246. The church of St. Thomas in Salisbury, and Harnham bridge, are said to have been built by this bishop.

WILLIAM DE YORK (3), who was highly favoured by King Henry III. was recommended by the monarch, and chosen by the canons, to succeed Bingham. He was provost of Beverly Minster, Yorkshire; and Godwin describes him to have been a courtier from his childhood, " and better seene in the laws of the realm, which he had chiefly studied, than in the law of God." Influenced by this feeling he revived the vexatious custom of attending the lords' courts, and thereby rendered himself highly unpopular with the ecclesiastics. He was consecrated at Wilton by Fulco, Bishop of London, the 2nd ides of July (14), 1247; and died March 31, 1256.[12] Matthew Paris says, he " heaped infinite curses on his own head " by his secular or political conduct. He prosecuted the building of the cathedral, however, and is said to have nearly finished it. The completion was reserved for

EGIDIUS, or GILES DE BRIDPORT (4), who was at Rome when elected, and obtained a faculty from Pope Honorius to hold his deanery of Wells in commendam. In the course of two years he is reported to have completed the whole of the church; and appointed, on September, 30, 1258, a grand festival for the full dedication of the same. This was performed by Boniface, Archbishop of Canterbury, in the presence of a large assembly of prelates, nobles, and the neighbouring families. Hence it appears that the church was built in the space of thirty-eight years; but we shall have occasion to point out, in the progress of this narration, that the tower and spire, with part of the chapter-house, &c. were constructed at a subsequent time. According to some statements, the expenses of the buildings, up to this epoch, amounted to forty thousand marks, or £26,666. 13*s.* 4*d.* sterling. Bridport founded a college in his city, and dying December 13, 1262, was succeeded by

[12] M. Paris says, 2nd cal. of February, 1256. A note in " De Præsulibus Angliæ," from " Claus. 40, Henry III." states that he " vacat. 5 February, 1256."

WALTER DE LA WYLE (5), who was canon and sub-dean, and was elected soon after the decease of his predecessor. He was consecrated May 27, 1263, and died January 3, 1270. Excepting founding the college of St. Edmund in this city, we do not find that he was distinguished by any public works. He was interred in his own church, at the north end of the principal transept.

ROBERT DE WICHAMPTON (6), the dean, was advanced to the see by the election of the canons; and that election was confirmed by the king, and by the monks of Canterbury, during the vacancy of that see, in March 6, 1270. Archbishop Kilwardby, after his instalment in the archiepiscopal chair, opposed this act of the monks and monarch, and appealed to the college of cardinals at Rome, the papal chair being then vacant, to oppose and set aside the validity of the proceeding. A long and obstinate contest ensued, but after four years dispute and delay, the archbishop was subdued, and compelled to consecrate our bishop, at the council of Lyons, in 1274: soon afterwards he became blind, and was necessitated to employ an assistant. Dying in April, 1284, he was buried in the cathedral; and in the course of seven years, five other prelates were advanced to the see.

WALTER SCAMMEL (7), the dean, was consecrated at Sunning, October 22, 1284; and after governing two years, died October 25, 1286. According to Dodsworth, "this prelate gave several manuscripts to the church and library."

HENRY DE BRAUNDSTON (8), dean, was consecrated at Canterbury on the feast of Trinity, 1287, and died February 12, 1288; when the canons fixed on LAWRENCE DE HAWKBURN; but another party chose, and warmly supported

WILLIAM DE LA CORNER (9), a prebendary of Highworth, and member of the king's council. King Edward I. being then on the continent, Hawkburn proceeded thither; and after obtaining the monarch's approval, returned to Canterbury for consecration, but was taken ill and died in a few days. Corner was therefore unanimously chosen, and was consecrated at Canterbury, March 16, 1289; but only enjoyed his honours two years, as he died in 1291.

NICHOLAS LONGSPEE (10), son of the Earl of Salisbury, and Ela, his countess, was advanced to this see in his old age, and consecrated at Canterbury, March 16, 1291. He had been previously a canon, and treasurer of the cathedral.[13] He died May 18, 1297, and his remains were interred at the entrance of the lady chapel, near the tomb of his father.

SIMON DE GANDAVO, GHENT, or GAUNT (11), was consecrated at Canterbury, October 20, 1297. According to Godwin, he "was a great divine, and made many good statutes, whereby the church is yet governed." This prelate likewise empowered the citizens to fortify the city with a wall and a ditch. He died March 31, 1315.

[13] Godwin (Cat. of Bishops, p. 347) relates a strange and absurd story about this bishop and his father, and at the end contradicts his own account by dating the death of the latter many years before the former was advanced to the see. Matthew Paris was the original reporter of the story, and he details it with every appearance of truth.

CHAP. III.

ACCOUNT OF THE AFFAIRS OF THE CHURCH, DURING THE FOURTEENTH AND FIFTEENTH CENTURIES; AND THAT OF FOURTEEN SUCCESSIVE BISHOPS.

ROGER DE MARTIVAL, or MORTIVAL(12), successor to Gaunt, was Dean of Lincoln in 1310, and was consecrated Bishop of Sarum, September 28, 1315. He was a native of Nosely in Leicestershire, and was chancellor of Oxford in 1293.[1] Dying, March 14, 1329, he was entombed in his own cathedral: and followed by

ROBERT DE WYVILE, or WIVIL(13), who was elevated to this high office at the intercession of Queen Philippa, consort of Edward the Third. He was of a distinguished family of Livedon, in Northamptonshire, and by the accounts of Walsingham, Godwin, and others, was a man of uncouth and singular person and manners. "It is hard to say whether he was more dunce or dwarf, more unlearned or unhandsome." Walsingham remarks, that if the pope had seen him he would not have ordained him. Although without personal or mental qualifications, he occupied the chair more than forty-five years; being consecrated in 1329, and dying in Sherborne castle September 4, 1375. His prelacy was remarkable for a dispute, of an obstinate and singular nature, which subsisted between him and William de Montacute, Earl of Salisbury. Authors are not agreed as to the precise object of contention; although it is evident that the bishop demanded

[1] See Nichols's elaborate History, &c. of Leicestershire, vol. ii. p. 740; where many particulars are recorded respecting the progressive advancement of this bishop.

restitution and possession of a castle which had belonged to the see; and which the earl, he contended, illegally held. Camden, Gibson, and other writers intimate that the castle of Old Sarum was the disputed subject; but it appears from an inscription on a large brass still preserved in the church,[2] and from other evidence, that the castle of Sherborne was the object of litigation. To recover this fortress, which had been withheld from the see ever since the disgrace of bishop Roger, Wyvil brought a writ of right. After much litigation the matter was referred to trial by single combat, and a time and place were appointed for the contest. The bishop's champion entered the lists, clothed in white, with the prelate's arms on his surcoat, &c.: and the earl's champion was accoutred in a similar manner. All was prepared, and the combatants in expectation of a deadly conflict; when an order from the king adjourned the meeting, and averted the impending rencounter. The dispute was compromised between the parties, by the earl's ceding the castle and the chase of Bere, to the bishop and his successors, on the payment of two thousand five hundred marks by the prelate. An official mandate for the destruction of Old Sarum was obtained from King Edward the Third, about this time. A letter patent was signed by the monarch, at Sherborne, granting to the bishop, and to the dean and chapter, "all the stone walls of the former cathedral church of Old Sarum, and the houses which lately belonged to the bishop and canons of the said church, within *our* castle of Old Sarum, to have and to hold, as our gift, for the *improvement of the church of* New Sarum, and the close thereunto belonging."[3] Among the alterations then made, it is supposed that the upper part of the tower and spire were erected. The castle of Sherborne was afterwards possessed by the bishop, where he died September 4, 1375, and was buried in the choir of his own cathedral. The canons immediately elected John de Wormenshal, a canon of the church, to fill the vacant see, and the king confirmed the choice November 12, 1375: but the pope opposed these proceedings, and nominated

[2] This will be noticed in a subsequent page.

[3] Dodsworth's Historical Account, &c. p. 146. from the Chapter Records.

RALPH ERGHUM, ERGUM, or ARGUM (14), whom he also consecrated at Bruges in Flanders, December 9, 1375. Soon after taking possession of his seat, he attempted to establish some innovations in the church, in opposition to the dean and chapter, and thus excited much personal animosity, and party litigation. The subject of this dispute was first referred to the king, and afterwards to the pope; and continued to agitate and distract the officers of the cathedral during the prelacy of Erghum. A stern and rigid Catholic, he obstinately opposed every attempt at reformation and melioration in the church, and was one of the council at Oxford, before whom Wiclif was summoned in 1382. Advanced to his elevated station by the pope, he was resolute and persevering in supporting the principles and practice of his holiness, even in opposition to the monarch, to the members of his own church, and to the dictates of wisdom. To change the scene, he was translated to the see of Bath and Wells, September 14, 1388. In the first year of the reign of Richard the Second, bishop Erghum obtained a royal license to *crenellate*, or fortify his mansions at Salisbury, Bishops-Woodford, Sherborne, Chardstock, Pottern, Cannings, Ramsbury, Sunning, and in Fleet-street, London.[4]

JOHN WALTHAM, or WALTAN (15), master of the rolls, and keeper of the privy seal, was appointed to succeed Erghum, and was consecrated September 20, 1388. This ceremony was attended by the king, and by many illustrious personages; but though thus honoured at the time of initiation, the bishop did not long remain in peace and security. William, Archbishop of Canterbury, claimed the right of visiting this see in 1390, but being refused by Waltham, he pronounced a sentence of excommunication against the bishop. In a few days the latter was prevailed on to submit to the archbishop's visitation, and from that time the archbishops have exercised that privilege. The principles of Wiclif, about this time, were spreading through the country: and according to Ledwich, in his "Antiquitates Sarisburienses," the mayor and commonalty of Salisbury were compelled to promise obedience to the decrees of the episcopal court, and to use their

[4] Tanner's Notitia Monastica; note to the article Salisbury.

powers in suppressing unlawful meetings at conventicles, &c. This bishop, a short time before his death, obtained the privilege of a fair for each of the following places—Salisbury, Devizes, Marlborough, Ramsbury, and Oakingham, or Wokingham; he also received a grant of free-manor for his possessions, or towns of Lavington, Pottern, and Woodford, in Wiltshire.[5] Dying in September, 1395, he was interred near the tomb of Edward the First, in Westminster Abbey church; and the abbot and convent were enjoined to commemorate his obit.

Richard Metford (16), called by Stow *John de Mitford*, was translated from the see of Chichester, to that of Salisbury, October 25, 1395. While canon of Windsor, and prebendary of Charminster and Bere, he was arrested by the opponents of King Richard the Second, and thrown into prison at Bristol. The royal party afterwards prevailing, to the discomfiture of the parliament, called the Wonderful, Metford was released, and rewarded for his loyalty and sufferings, by being presented with the mitre of Chichester. After presiding nearly twelve years over the Sarum diocess, he died at his palace at Pottern, in Wiltshire, May 3, 1407, and was interred in the south transept of his cathedral. By his last will he left legacies to the members of different ecclesiastical establishments in the city, who assisted at his funeral; and he granted also a small annual sum for the reparation of the spire.[6]

Nicholas Bubwith, or Bubberwith (17), was translated by papal bull, from the episcopal chair of London to that of Salisbury, in July, 1407; the spiritualities of which were at that time seized by the archbishop. According to Rymer,[7] the temporalities were restored to Bubwith, August 13, 1407. He made his profession of obedience, by proxy, September 2; and in person on the second of October.[8] Richardson, from the Arundel Register, states that he was translated to the see of Bath and Wells,

[5] Dodsworth's Historical Account, &c. from the Chapter Records; and Calend. Rot. Chartarum, t. i. p. 192.

[6] Dodsworth, from Chapter Records: Vyring. Reg.

[7] Fœdera, vol. viii. p. 496.

[8] Register, Arundel.

on the 7th of October, 1407: but Le Neve refers this event to the beginning of 1408.

ROBERT HALLAM, or HALAM (18), Archdeacon of Canterbury and Chancellor of Oxford, was first appointed by the pope to the archiepiscopal chair of York; but the king disapproving of this, his holiness agreed to place Hallam in the see of Sarum, the temporalities of which he received, June 6, 1408. In June, 1411, he was appointed Cardinal of Rome, and was deputed, with Archbishop Chicheley and Bishop Ketterick, to assist at the council of Pisa, in 1413; and also at that of Constance, in 1417. During this mission he died, September 4, 1417; and was buried according to some writers in the cathedral of Constance; but others say, his remains were brought to, and interred in the church of Westminster Abbey. The papal chair of Rome being at that time vacant, the canons of Salisbury elected their dean,

JOHN CHANDLER (19), who was consecrated on the 12th of Dec. 1417. This prelate was a student in Wickham, or New College, Oxford; and according to Leland (De Scriptoribus, vol. ii. p. 456) made rapid progress in learning, and was noted for great purity in the Latin language. He became a fellow and warden of his college, and left many writings in prose and verse. After governing his diocess "with vigilance and ability," according to the Chapter Records, for nearly nine years, he died, as Le Neve states, July, 1426. A dispute now ensued between the canons and the pope respecting a new bishop. The former chose their dean, Dr. Simon Sydenham, and enthroned him at the high altar. The king sanctioned this election, and a letter was sent to Rome, extolling the virtues and learning of the bishop elect; but Pope Martin V. refused his sanction, and issued a bull, dated July 7, 1427, appointing

ROBERT NEVILLE, or NEVIL (20), provost of Beverley Minster, to the see of Sarum. He was son of Ralph Neville, Earl of Westmoreland, and obtained his collegiate education at Oxford. During his prelacy at Salisbury, he is said to have founded a monastery at Sunning, and after presiding ten years was advanced to the rich see of Durham, in January, 1437.

WILLIAM AISCOUGH, or AYSCOUGH[9] (21), the successor of Neville, received his temporalities, July 13, 1438; and was consecrated in St. George's chapel at Windsor, on the 20th of the same month. He was doctor of laws at Cambridge, clerk of the council to King Henry VI. and confessor to that monarch, an office which had not been conferred on any bishop before that time. After discharging his important duties for twelve years, he was most inhumanly and barbarously murdered by an infuriated mob on the 29th of June, 1450. A rebellion, commenced at that time by Jack Cade in London, soon extended its intemperate influence to distant parts of the kingdom; and at Eddington, in Wiltshire, where our bishop had a palace, and was then residing, the inhabitants assembled together, and proceeding to the fine collegiate church, dragged the unoffending prelate from the high altar, where he was celebrating mass, and dashed his brains out:[10] they also plundered his mansion, and are said to have carried away no less than ten thousand marks in money. The reason assigned for this savage treatment, was the bishop's employment at court, and consequent absence from his see. His mutilated remains were interred in the village church, but it is not evident that any monument was erected there, or in the cathedral church of Salisbury.

RICHARD BEAUCHAMP (22), doctor of laws, and Bishop of Hereford, was advanced to the see of Salisbury, by papal bull dated Aug. 14, 1450. He appears to have obtained the personal friendship of his monarch, and

[9] The name of this person is variously spelt, as *Aiscoth*, *Ascoghe*, *Aschue*, *Ascough*, *Hacliffe*, and *Aschgogh*: this capricious mode renders it difficult to find the name in dictionaries and indexes. *Wiclif* is also spelt in different ways, but that now adopted is preferred for the reason assigned by Mr. Baber in his life of that eminent reformer.

[10] Some authors state that he was forcibly taken from the church, and conveyed to the top of an adjoining hill, where the mob dashed his brains out; "then tearing his bloody shirt to pieces, to be preserved in memory of the action, they left his body naked on the place."—Biographia Britannica, by Dr. Kippis, vol. i. p. 287. The same writer also relates, that Cade and some of his associates were the perpetrators of this barbarous act; but this is very improbable, as the rebel chief was too much occupied at, and in the vicinity of London. See Life and Reign of Henry VI. Complete History of England, &c. vol. i. p. 405.

was successively promoted to various stations of honour and profit. In 1458 he was appointed ambassador to the Duchess of Burgundy, to settle a treaty of marriage between the king's sister, Margaret, and Charles, Duke of Burgundy. Subsequently he agreed to a treaty of free intercourse between Burgundy and England. In 1471 he was one of the conservators of the truce with the Duke of Britanny, and on other occasions he was employed in other diplomatic and civil capacities. Edward IV. installed him Dean of Windsor in 1477: and afterwards conferred on him, for life, the office of chancellor of the order of the garter.[11] Thus attached to the person of the king, and to the royal palace of Windsor, he was appointed "Master and supervisor of the works of St. George's chapel," which was then building, and on which the sum of £6572. 12*s.* 9*d.* was expended during the four last years of the reign of Edward IV. and the first of Richard III.[12] From these statements it is evident that much of his time and attention was engrossed by secular business, and that he must have been estranged from the necessary duties of his see. We find however that he built the great hall of his episcopal palace, and also erected a handsome chantry chapel on the south side of the lady chapel in his cathedral, to contain his body, and a monument. He made his will at Salisbury, October 16, 1481, and directed his remains to be interred in the centre of the said chapel:[13] very soon afterwards he died, and was buried conformably to these directions.[14] On the 4th of the following November the chapter assembled to choose a new bishop; and

[11] This office was possessed by the bishops of Salisbury from that time till the seventh year of the reign of Edward VI. 1553; when Sir William Cecil, then principal secretary of state, was appointed to the chancellorship. More than a century elapsed before the title was restored to its original possessor, although different bishops preferred their claims. At length, Seth Ward presented a petition to his sovereign, Charles II. and the chapter, November 19, 1669, when it was resolved to invest the bishop with this honorary office, and to continue the same to his successors. See Pote's History, &c. of Windsor, p. 222, and 353.

[12] Lysons' Magna Britannia, Berkshire, vol. i. p. 702, from Ancient Records.

[13] A copy of this will is published in Gough's Sepulchral Monuments, vol. ii. Appendix, p. 17.

[14] Ashmole, Richardson, Pote, and other writers assert, that he was buried in St. George's Chapel, Windsor; where there is certainly a memorial or cenotaph to his memory.

LIONEL WOODVILLE (23), son of Richard, Earl Rivers, and brother of Edward the Fourth's queen, was advanced to this see, April 17, 1482. He was previously Dean of Exeter, and had been for some time Chancellor of Oxford. His sister having married Henry, Duke of Buckingham, gave him relationship to, and interest in the fortunes of that nobleman. Hence it appears that after Buckingham was beheaded in the market-place of Salisbury, November, 1483, the bishop suffered so much, that he did not long survive the event. The extraordinary reverse of fortune experienced by his royal relatives in the usurpation of Richard III. must also have been afflicting to himself and his lady. He only enjoyed his prelacy two years, as he died in 1484, and is said to have been interred in the great north transept of his own cathedral.

THOMAS LANGTON (24), was advanced from the see of St. David's to that of Salisbury by papal authority, February 9, 1484. About this time the reforming doctrines of Wiclif were extensively disseminated, and our bishop condemned six of his citizens for heretical opinions.[15] Anthony Wood describes him as a great encourager of literature and learning. After governing this see about nine years, he was translated to that of Winchester in 1493; where his remains were interred in a sumptuous chantry chapel, which he appears to have previously erected.[16]

JOHN BLYTHE, or BLITH (25), was consecrated bishop of this diocess, February 23, 1493. In the following year he was appointed chancellor of the University of Cambridge, and had been previously master of the rolls, and warden of King's Hall, Cambridge. Dying August 23, 1499, his remains were interred between the choir and chancel of this cathedral.

[15] The sentence of the court, with the recantation of the prisoners, is preserved at the end of Dr. Allix's Remarks on the Ecclesiastical History of the ancient Churches of Piedmont, 1692. Antiq. Sar. p. 100.

[16] This chapel is now in a neglected and ruinous state. A particular description of it, with further account of the bishop, will be given in the "History of Winchester Cathedral."

CHAP. IV.

ACCOUNTS OF THE AFFAIRS OF THE CHURCH DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES; AND OF TWENTY SUCCESSIVE BISHOPS.

HENRY DEAN, or DENNY (26), who had been successively Prior of Lanthony in Gloucestershire, Chancellor of Ireland, and Bishop of Bangor, was translated to Salisbury in 1500; but had only presided one year, when he was made Lord Chancellor of England, and advanced to the archiepiscopal chair of Canterbury on the death of Archbishop Morton. These favours and promotions were derived from Henry VII. whose cause and interest the bishop espoused, in Ireland, in opposition to Perkin Warbeck and his adherents.

EDMUND AUDLEY (27), descended from the ancient family of the Touchets, Lords Audley, was made Canon of Windsor 1472, Bishop of Rochester 1480, Bishop of Hereford 1493, and advanced to Salisbury April 2, 1502. Educated at Lincoln College, Oxford, he subsequently evinced considerable partiality to that elegant city, by giving four hundred pounds for the purchase of lands in Buckinghamshire, to enhance the revenues of his college. He also added the patronage of the chantry chapel in this cathedral, made some alterations in St. Mary's Church at Oxford, and also built a library over the congregation-house in that university. Previous to his death he caused a most sumptuous chantry chapel to be raised for himself, on the north side of the choir of his own church; and erected another, but dissimilar chapel, in the cathedral of Hereford. He died at Ramsbury in Wiltshire, August 23, 1524, and his remains were conveyed to Salisbury.

LAWRENCE CAMPEGGIO, or COMPEGIO (28), a native of Bologna in Italy, at first studied the law under his father, and at an early period of his life was chosen to fill the law chair in the university of Padua; afterwards taking orders, he was advanced in 1512 to the bishopric of Feltrio. Created a cardinal in 1517, he was appointed pope's legate, and sent on an embassy to King Henry VIII. of England, to persuade him to unite with the confederate Christian princes against the Turks: failing however in this mission he returned to Rome. In 1524 he was appointed Bishop of Salisbury by papal provision. Four years afterwards he was again deputed to visit the English court, to join with Cardinal Wolsey as judge to try the cause of divorce which the brutal monarch had instituted against Catherine of Arragon, his queen. The trial lasted from the 31st of May, 1529, to the 23d of the following July; when it was prorogued till the 1st of October by Campeggio, who chiefly conducted the proceedings of the court. "The evocation, which came a few days after from Rome, put an end to all hopes of success which the king had so long and so anxiously cherished."[1] Disappointed in his hopes, and indignant at the dilatory and just proceedings of the two cardinals, our tyrannic monarch soon wreaked his vengeance on them, by dispossessing the bishop of his see, 1534, and Wolsey of all his preferments, &c. Campeggio retired to Rome, where he died, August, 1539, and was buried in the church of St. Mary beyond the Tiber. The age now under review may be considered truly important in the history of the English church; and the conduct of our bishop may be regarded as having been highly instrumental in its reformation. Had he and Wolsey submissively conceded every thing to the cruel monarch, it is likely that they might have continued in office and in favour; but an implacable and unconscionable tyrant, like Henry, could not brook opposition from a subject. Not satisfied with personal vengeance, he resolved also to curb the papal power, and make it submissive to the will of the monarch. The reforming principles of the time were auspicious to this end, and Henry employed them to gratify his own bad passions. He therefore chose his ministers, and other great

[1] Hume, Hist. England, vol. iv. p. 363, ed. 1803; from Herbert, p. 254.

officers with special regard to this principle; an example of which is found in

NICHOLAS SHAXTON, D. D. (29), who had been Treasurer of Salisbury, President of Gonville Hall, Cambridge, a dependant on Lord Cromwell, and an affected advocate for the reformed doctrines; and who was advanced to this see by Henry VIII. and consecrated in St. Stephen's chapel, Westminster, April 11, 1535. In the convocation of 1536, he joined some other prelates in supporting the king against the papal power.[2] Joining with the Abbot of Reading, he had a serious dispute with his early patron, Lord Cromwell; and afterwards, very strangely, opposed the measures of the king. In 1538 he gave his opinion, in unison with seven other bishops, concerning the monarch's supremacy; yet in the following year he, and Latimer, Bishop of Worcester, resigned their sees rather than subscribe to the law of the Six Articles. The king commanded them both to be arrested and committed to the Tower, where they endured a long and rigorous confinement. In this situation Shaxton was accused, in 1546, of denying the real presence, was consigned over to the rigour of the law, and sentenced to be burnt. The prospect of this severe punishment disarmed him of fortitude, and abjuring his pretended heresy he received a pardon. Afterwards, changing principles and conduct, he became a cruel persecutor of the reformers; and when Anne Askew, and some other persons suffered martyrdom, he upbraided them in harsh and illiberal terms for their obstinacy. He was afterwards made suffragan to the Bishop of Ely, and died at Cambridge, August 4, 1556.

JOHN CAPON,[3] LL.D. (30), Abbot of Hyde, Winchester, and Bishop of Bangor, was translated from that see to this of Salisbury, July 31, 1539. Masking his real character at first, he seemed to favour the reformers and promote their views; but on the accession of Queen Mary to the throne, he

[2] His printed injunctions to the clergy contain some pointed and strict remarks respecting the royal supremacy, and the worship of images and relics. These were originally sold "at the Close-Gate in Salisbury," and are reprinted in Burnet's History of the Reformation, &c. vol. iii. p. 143.

[3] Le Neve and other authorities write, "*Salcot*, alias *Capon*;" but they do not account for this dissimilarity of names.

ceased to disguise his intolerance and tyranny. In 1555, he sat as one of the judges to try Hooper, Bishop of Gloucester, and signalized himself on other occasions in persecuting the friends of reform. After governing his diocess eighteen years, he died August 6, 1557, and was buried on the south side of the choir. A contest now arose between the pope and the queen about filling the vacant see:

PETER PETOW was appointed by the former, and FRANCIS MALLET by the latter; but during the dispute her majesty died, and the accession of Queen Elizabeth occasioned a decided change in ecclesiastical affairs. Under the new sovereign, and the next bishop, the reformation assumed a positive, popular, and permanent character. Henry the Eighth apparently tolerated it merely to secure his own supremacy; but Elizabeth protected and encouraged it from fervent zeal in the cause. This was greatly promoted by

JOHN JEWEL, S. T. P. (31), who was consecrated Bishop of Salisbury, January 21, 1559–60, after having sustained many vicissitudes and troubles in the prosecution of his studies, and in the support of his principles. As a very distinguished character and prelate, and as living at a time of great importance in the annals of the church, and being, according to Wood, "one of the greatest lights that the reformed church of England hath produced,"[4] I think it necessary to detail more fully the events of his life, than those of any of his predecessors or followers. He was a native of Devonshire, and born. "at Bowden, in the parish of Berry-nerber, on the 24th of May, 1522."[5] He was educated strictly in Protestant principles, and cherished these during the whole of his life. At the age of thirteen he was sent to the university of Oxford, and was entered at Merton College in 1535: here he profited by the zealous instruction of John Parkhurst, afterwards Bishop of Norwich, who made him his portionist, or post-master. Under this able tutor he prosecuted his studies with extraordinary zeal and assiduity, and with him read over and collated Coverdal and Tindal's translations of the Bible. After spending some years at this college, he

[4] Athenæ Oxonienses, vol. i. p. 389; edit. 1813.

[5] Prince's Worthies of Devon. p. 528; edit. 1810.

was elected a scholar of that of Corpus Christi, August 19, 1539; and on the 20th of the following October took the degree of "bachelor of arts, with great and general applause."[6] This honour stimulated him to still greater exertion; and he is represented to have studied very closely from four in the morning till ten at night. He now took the charge of some pupils, and instructed them in the principles of Protestantism in private, and humanity in public. Chosen to the office of rhetoric professor, he excited much popularity by the style and matter of his lectures, which he continued to read for seven years, and attracted the attendance and admiration of many of his seniors from other colleges: among these was Parkhurst, his former preceptor, who complimented him by a Latin distich. In 1544 he was made master of arts, the fees for which were paid by the same kind tutor. After the death of Henry VIII. Peter Martyr was sent for out of Germany, and appointed divinity professor at Oxford. Jewel constantly attended his lectures, and, "by characters which he had invented," (short hand) copied his discourses. In 1551 he obtained the degree of bachelor in divinity, when he also was presented with the small rectory of Sunningwell, near Abingdon. It was his practice, though lame, to walk to his church every alternate Sunday. In these honourable occupations he at once gratified his own feelings, and administered to the mental wants and pleasures of many around him. On the accession of Mary to the throne, the religious horizon was overcast; a storm soon gathered, and the thunders of persecution, and lightnings of intolerance and bigotry, burst forth on the nation. Jewel was one of the first, observes Prince, "that felt the fury of the tempest;" for he was expelled the college without trial or examination. The university however chose him as their public orator, and thus he was retained at Oxford some time longer, but only to experience further insults and cruelties. By force he was compelled to subscribe to certain "popish articles:" and afterwards found it necessary to leave the city during night, and travel on foot, to save his life. Lame, of a weakly constitution, and fearful of his murderous enemies, he walked through bye-

[6] Prince, ubi supra.

roads, and after sun-set, to reach the metropolis. In this journey he was found, by a servant of Bishop Latimer, "lying upon the ground almost dead with vexation, weariness, and cold; and who, setting him upon a horse, conveyed him to the Lady Anne Warcups, a widow,"[7] by whom he was entertained for some time, and then sent on to London. Even here he was unsafe; and having met with a friend, in Sir Nicholas Throgmorton, who lent him money, and procured him a ship, he went to Frankfort. After remaining there a few months, he proceeded to Strasburgh at the invitation of Peter Martyr, who at that time presided over a college, and who appointed Jewel the vice-master. These divines subsequently went to, and settled in Zurich, at the solicitation of the senate. Jewel however soon afterwards proceeded to Padua, where he obtained the friendship of Signior Scipio, a Venetian, to whom he subsequently addressed his epistle concerning the council of Trent. The death of the cruel and sanguinary bigot, Queen Mary, was a fortunate event for England; for it instantly gave life and joy to every liberal and enlightened person. This change induced Jewel, with several of his friends, to return from exile. He was nominated one of sixteen to meet the Catholics in Westminster, March 1559, and discuss the subject in dispute between the two parties. In the following year he was appointed one of the commissioners for visiting the churches in the west of England, to root out Catholic doctrines, and establish those of the Protestants. Soon after his return to London he was appointed Bishop of Salisbury; and on the second Sunday before Easter, 1560, preached a sermon first at the court, and afterwards at Paul's Cross, which at the time, and afterwards, occasioned much popular clamour of praise, censure, and controversy.[8] It was soon published, and contained a challenge to all the Roman Catholic world, to produce out of any father, or writer of credit, who lived within six hundred years after Christ, or from any general council during that period, or from the scriptures, any clear and decided testimony to the truth of the popish tenets objected to by the reformers.[9]

[7] Prince, ubi sup.

[8] See Churton's interesting Life of Alexander Nowell, p. 23, &c.; 8vo. 1809.

[9] Humphr. Vit. Juel, p. 124; Heylin's Reformation, p. 302; Strype's Ann. vol. i. p. 201.

This bold and novel defiance occasioned much notoriety, and called forth several works in reply; but our prelate only answered one of these, which came from the pen of Dr. Thomas Harding, who was esteemed the most able of his opponents. Fallacy and sophistry could not however stand the test of Jewel's liberal and luminous mind: he prepared his famous "*Apologia Ecclesiæ Anglicanæ*," 8vo. 1562, which involved him in a protracted controversy with Harding.[10] His apology was translated into several languages, and circulated all over Europe. It was several times printed in London, and was also translated into English by John Smith, and by an anonymous writer.[11] Jewel was author of several other works, on theological and controversial subjects. These were successively published, in separate volumes and pamphlets, between the years 1573 and 1594; and the principal of them were collected and printed in one volume folio, English, 1609. To this is prefixed a memoir of his life, "full of faults," written by Daniel Featly. Though it is evident, from the preceding particulars, that a considerable part of our good bishop's time was employed in literary studies, yet he did not neglect the practical duties of his high station. His attachment to learning and literature is evinced by the act of building a library over part of the cloister at Salisbury, and furnishing it with several books. He also kept some poor boys in his house, for the express purpose of instructing them in Latin, grammar, and other branches of learning; and it was his practice to excite laudable competition in these youths, by hearing them dispute on, and discuss the subjects of their studies during

[10] Mr. Churton, in his Life of Nowell, p. 126, has preserved a curious passage from a private letter of Jewel's, expressive of his great anxiety about the accuracy of reprinting his book. "I beseech your grace to geeue straite order, that the Latine Apologie be not printed againe, in any case, before either your grace, or somme other haue wel perused it. I am afraide of printers; theire tyrannie is terrible.—From my poore house in Sarisburie, 3 Maii, 1568."——Addressed to Archbishop Parker, and preserved among his MSS. in Benet College, Cambridge.

[11] The word *apology* seems injudiciously chosen in this instance, as well as on a recent occasion by one of our prelates, who entitles a rational and learned essay, "An Apology for the Bible," &c. To apologise is to crave pardon, to entreat forgiveness; but where there is neither error nor vice, there can be no occasion to make apology.

his meals. "Several young students were also supported by him at the university, among whom was Richard Hooker." He was a fervent and zealous preacher, and appropriated much of his time in visiting various parts of his diocess, to instruct and admonish his inferior clergy. It appears that he often presided also in the consistory court, and assisted on the bench of civil justice. Such indeed was his assiduity in the discharge of all his episcopal and civil functions, that he sacrificed his health at the shrine of duty, and died in the fiftieth year of his age, at Monkton-Farley in Wiltshire, on the 23d of September, 1571; his remains were conveyed to Salisbury, and interred near the middle of the choir. The university of Oxford directed Dr. Laurence Humphrey, the Regius Professor of divinity, to write a memoir, in Latin, of our bishop, which was published in quarto, 1573. "Jewel's character cannot be too highly revered, or too respectfully spoken of. He was a man of great learning and surprising diligence, moderate and humble in his opinions, and meek in his deportment; a strict observer of the behaviour of his clergy, yet a mild reprover of their misconduct, which his vigilance greatly checked, and his caution prevented. His memory is reported to have been very extraordinary, insomuch that he could recollect any thing with once reading; and he improved it very much by art, and a constant habit of employing it. He was an excellent preacher; pious in all he said and did; charitable without ostentation; affable and pleasant in his manners; temperate in his mode of life; and a complete master of his passions."[12] As the sun in a spring morning, rising above the eastern horizon, is often obscured by clouds and mist, but gaining strength in its course dispels the gloomy and deleterious vapours, and gives life, light, and joy to the human race—so Jewel rose in the western world, to check the horrific career of cruel bigotry, to stem the tide of priestly intolerance, to emancipate the human mind from mental slavery, and to prove that philanthropy, learning, and liberality of sentiment which constitute the essential characteristics of a true Christian and a good man.

[12] Bliss, in Wood's Athen. Oxon. vol. i. 395.

EDMUND GHEAST, or GUEST, D. D. (32), a native of Offerton, Yorkshire, was a fellow of King's College, Cambridge, and consecrated Bishop of Rochester, and almoner to the queen, in January, 1559. In December, 1571, he was translated to Salisbury; where, having presided five years, he died February 28, 1576-7. He exchanged the manor of Sunning for estates in Dorsetshire, and was a benefactor to the cathedral library. Thorpe, in "Custumale Roffense," says he was "employed in reviewing the liturgy in 1579;" but the date, if not the whole statement, must be erroneous. Bale relates that he was author of several books, but these have never attained any publicity. He was interred in the cathedral, near the grave of Wyvil.

JOHN PIERS (33), a native of Berkshire, and Dean of Christ Church, Oxford, was translated from the see of Rochester to this of Salisbury in 1577; and after presiding eleven years, was promoted to the prelatical throne of York.[13] After a vacancy of three years,

JOHN COLDWELL (34), was ordained bishop of this see, December 26, 1591; and it is remarked, that he was the first married Bishop of Salisbury after the reformation. This prelate alienated the manor of Sherborne from the bishopric to the crown, at the importunity of Sir Walter Raleigh; and, according to Fuller, "never enjoyed himself afterwards, but died of a broken heart."[14] If this was the cause of his death, the effect was remote; as the first act occurred before the bishop's confirmation, and he presided nearly five years: he died October, 1596, and was buried near Bishop Jewel.

HENRY COTTON (35), son of Sir Richard Cotton, Knight, a native of Warblington in Hampshire, was advanced to this bishopric in November, 1598, after it had remained vacant two years. He became commoner of Magdalen College, Oxford, in 1566; and having taken his degrees in arts, was appointed chaplain to Queen Elizabeth, his godmother, and a pre-

[13] See Drake's Eboracum, p. 356.

[14] Church History of Britain, Cent. xvi. p. 233; Cent. xvii. p. 27. About the same time the Bishop of Exeter transferred the manor of Crediton from his see, and thus greatly injured its revenues. To prevent a repetition of these acts, a statute was now formed and passed, to guard against the alienation, or exchange of church lands, even to or with the monarch.

bendary of Winchester Cathedral. Favoured by the queen, he was exalted to this see at one step from his chaplainship, and continued to govern it for seventeen years; when he died, May 7, 1615, and was buried in his own church. Godwin (de Præsulibus) describes him as not more honourable for his parentage, than eminent for learning, and for those virtues which peculiarly adorn the episcopal office.

Robert Abbot (36), the successor of Cotton, was a student in Baliol College, Oxford, of which he was afterwards elected master in 1609. Having acquired much fame as a preacher, at an early period he was successively preferred to the rectorship of All Saints in Worcester, and to that of Bingham in Nottinghamshire. After taking his degree as D.D. in 1597, he was rapidly advanced to be chaplain in ordinary to King James I. prebendary of Normanton, in the church of Southwell, king's professor of divinity, and afterwards to the episcopal chair of Salisbury, in which he was consecrated December 3, 1615. Bishop Abbot was author of several published works, and left others in manuscript, four volumes of which are preserved in the Bodleian Library at Oxford. Anthony Wood describes him "as a person of unblameable life and conversation, a profound divine, most admirably well read in the fathers, councils, and schoolmen, and a more moderate Calvinian than either of his two predecessors (Holland and Humphrey) in the divinity chair were; which he expressed by countenancing the Sublapsarian way of predestination."[15] A sedentary habit of life brought on disease, and hastened his death, which occurred March 2, 1617-8, after presiding little more than two years. He was interred in the cathedral. Anthony Wood gives a list of his writings. An account of his life, &c. is published at the end of an octavo pamphlet, devoted to the memoirs of his brother, Archbishop of Canterbury, printed at Guildford, 1777.

Martin Fotherby, D.D. (37), the successor of Abbot, was a native of Lincolnshire, and a student of Trinity College, Oxford, where he obtained degrees and a fellowship. At an advanced age he was promoted to this see, but presided not one whole year; being consecrated April 19, 1618,

[15] Athenæ Oxonienses; edited by Bliss; 4to. vol. ii. col. 224.

and dying March 11, 1619–20. He was interred in the church of All Souls, Lombard-street, London. Four of his sermons have been published, and a treatise entitled "Atheomastiæ" was posthumously printed in 1622.

ROBERT TOUNSON, TONSON, or TOMPSON, D. D. (38), a native of Cambridge, was elected a Fellow of Queen's College, in that university. King James I. appointed him his chaplain, and afterwards advanced him to the deanery of Westminster, December 16, 1617. This was a prelude to a more exalted station, and we find that he was consecrated Bishop of Salisbury, July 9, 1620. Here however his reign was short; and according to Camden, he died in very reduced circumstances in May, 1621, leaving a widow and fifteen children. His remains were interred in the abbey church, Westminster, near St. Edmund's chapel, but without any monumental memorial to identify the spot, or record his name. Hacket, who lived near Bishop Tounson's time, describes him as "a man of singular piety, eloquence, and humility."[16]

JOHN DAVENANT, D. D. (39), brother-in-law to the preceding, was appointed his successor. He was the son of a London merchant, and born in Watling-street, 1576, and was first admitted a pensioner of Queen's College, Cambridge, and took his master's degree in arts, 1594. His learning and talents soon advanced him to other honours and preferments. In 1601 he took his degree of B. D. and that of D. D. in 1609. In this year he was elected lady Margaret's professor: and in October, 1614, he was admitted master of his college, and held that station till 1627. King James I. appointed him, with other learned clergymen, to attend a synod at Dort, to determine a warmly contested controversy with the Arminians. Having effected the object of his mission, and visited several cities in the Low Countries, he returned home in 1621, and was almost immediately advanced to the see of Sarum. To this he was consecrated June 12, 1621.[17] Being appointed to preach before Charles I. in Lent, 1630–1, he

[16] "Scrinia Reserata;" a memorial offered to the great deservings of John Williams, D. D. &c. Fol. 1693, p. 44.

[17] According to Dodsworth, but Godwin and Le Neve say November 18, 1621.

incurred the displeasure of the monarch by descanting on the predestinarian controversy, which his majesty had strictly enjoined should "be laid aside." For this he was summoned before the privy council, but there justified his conduct, in opposition to the Archbishop of York. Though he escaped any severe censure, or punishment, yet he was afterwards evidently neglected by the court. He was author of a few works on theological and doctrinal subjects; and after governing his diocess nearly twenty years, died April 20, 1641, and was buried in the south aile of the choir of the cathedral. He gave to Queen's College, Cambridge, the perpetual advowsons of the rectories of Great Cheverel, and Newton-Tony, in Wiltshire, and a rent charge of thirty-one pounds ten shillings per annum, for the founding of two Bible clubs, and to purchase books for the use of the same college.[18]

BRIAN DUPPA, or DE UPHAUGH, D. D. (40), succeeded Davenant: but was destined to live in an age of civil discord and calamity, from the then disorganized state of society, and wild conflict between sectarians, republicans, and royalists. Duppa was one of several bishops who possessed the title without its usual honours, profits, and influence. He had scarcely been advanced to the high station, before the republican parliament deprived all the prelates of their respective sees. Duppa was personally attached to his monarch, and accompanied him in his vicissitudes, and even in his imprisonment. Whilst confined in Carisbrooke castle, it is generally said that the king wrote the *Eikon Basilike*; or, Portraiture of his own Sufferings: and it is believed that Duppa materially assisted in the composition of that work.[19] Although the publication excited much sympathy in behalf of the persecuted monarch, yet it could not stem the torrent of infatuated republicanism, and the king was doomed to lose his head on the public scaffold. The bishop retired to, and remained in peace at Richmond, till the restoration, when he was reinstated in his see.

[18] Biographia Britannica, and Fuller's Worthies.

[19] Nichols, in "Literary Anecdotes," vol. i. gives a long account of the tracts and controversy about the author of "ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ."

As a reward for his loyalty and sufferings, he was presented, in the course of two months, with the rich bishopric of Winchester, and constituted lord almoner to the king. The asylum he found at Richmond induced him, when advanced to prosperity, to erect and endow an hospital in that place. He also gave 500*l.* to be expended in the repairs of Salisbury cathedral, and left legacies to the cathedrals of Chichester and Winchester; and several other sums for humane and charitable purposes. Having attained the age of seventy-three, he died at Richmond in the year 1662; and only a few hours before his demise he was visited by Charles II. who begged his blessing. Burnet misrepresents our good bishop's character, but from what motive it is not easy to ascertain. That he suffered much in the cause of his monarch, and in support of his political and religious tenets, is very evident: and the numerous bequests specified in his last will, evince liberality and humanity. He was interred in Westminster Abbey church.[20]

HUMPHREY HENCHMAN (41), who had been precentor of Salisbury, was consecrated bishop, October 28, 1660. This prelate, like his predecessor, had been a stanch royalist, and assisted Charles II. both in person and advice, at the memorable battle of Worcester; and afterwards facilitated his escape to France. On the restoration of the monarch, Henchman was rewarded for these acts by the mitre of Salisbury. After presiding here about three years, he was promoted to the see of London, and invested with the office of lord almoner, both which stations he retained till his death, October 1675. During the prelacy of this bishop at Salisbury, some material but not very tasteful alterations were made in the form and decorations of the choir of his church.

JOHN EARLE, D. D. (42), was promoted to this see from that of Worcester, September 26, 1663. The events of this prelate's life have been fully and judiciously narrated by Bliss, the learned editor of a new edition of Wood's Athenæ Oxonienses: and from that narrative we learn that Earle

[20] Biographia Britannica; Usher's Life and Letters; Lloyd's Memoirs; Chalmers's Biographical Dictionary, vol. xii.

was a native of York, a commoner, and Bachelor of Arts of Christ Church College, Oxford, a Fellow of Merton College, in which he took the degree of M. A. July 10, 1624, and served the office of proctor of the university in 1631. Obtaining the friendship of the Earl of Pembroke, that nobleman presented him to the rectory of Bishopston, in Wiltshire, and he was soon afterwards appointed preceptor to Charles, Prince of Wales. He was next presented to the chancellorship of this cathedral: but was soon doomed to suffer a reverse of fortune, and participate in the hardships and privations which visited the English clergy at that time.[21] Ejected from all his promotions, he retired to Normandy, to avoid personal insult and death. At Rouen he chanced to meet his pupil, Charles II. who made him a private chaplain, and clerk of the closet. Following the fortunes of the exiled monarch, he also shared with him in prosperity; and after the restoration was made Dean of Westminster, commissioner for revising the liturgy, Bishop of Worcester in 1662, and in less than a year promoted to Salisbury. Over this see he presided till November 17, 1665; when he died at Oxford, aged sixty-five, and was buried in Merton College chapel, where a monument, with a long inscription, remains to perpetuate his memory. His literary fame and talents are however more permanently recorded in his "Microcosmography, or, A Piece of the World displayed;" which has passed through several editions, and affords at once a fair specimen of the author's talents, as well as of the literary style and character of the age. Lord Clarendon praises him for his "elegance in the Greek and Latin tongues; as a most eloquent and powerful preacher; and an excellent poet, both in Latin, Greek, and English."[22]

ALEXANDER HYDE, or HIDE (43), son of Sir Lawrence Hyde, Knight, was a native of Salisbury, and kinsman of Edward Hyde, Earl of Clarendon, by whose friendship and influence he was promoted in the church. He was first made Sub-dean of Sarum, and Prebendary of South Grantham; and in 1660 was advanced to the deanery of Winchester. He was con-

[21] See Walker's "Sufferings of the Clergy;" fol. 1714, part. II, p. 63.

[22] Clarendon's Account of his own Life, fol. 1759; and Bliss's edition of "Microcosmography," consisting of Essays and Characters; 12mo. 1811.

secrated at Oxford, bishop of this see, December 3, 1665; and dying August 22, 1667, was buried in the cathedral church.

SETH WARD, D. D. (44), a man highly distinguished for his mathematical and scientific attainments, was advanced from an humble station in life to illustrious honours and handsome fortune. At an early age he was made Savilian professor of astronomy at Oxford; and in 1657 was chosen Principal of Jesus College in that university. Two years afterwards he was elected President of Trinity College, Oxford; and being an active member in founding the Royal Society of London, he was made its second president. Having obtained the deanery of Exeter in 1661, he was promoted to the see in the following year, and then exerted himself to remedy the evils arising from the great rebellion. The leases under his see expiring about this time, he obtained considerable sums of money for renewing them, and is said to have expended nearly 25,000*l.* in repairing and ornamenting his cathedral. After presiding there about five years, he was translated to the see of Salisbury; and there displayed the same zeal and interest in behalf of that cathedral and diocess. He repaired both the church and the palace, at his own expense, and employed Sir Christopher Wren to make a professional and scientific survey of the former edifice. This prelate also prevailed on Charles the Second to restore the chancellorship of the garter to him, and make it hereditary in the bishops of Salisbury. He also built and endowed "*the College of Matrons*," for unfortunate clergymen's widows, near the cathedral; and towards the latter part of his life, established an hospital for poor men, at Buntingford in Hertfordshire, the place of his nativity. In Christ Church College, Cambridge, he instituted six scholarships, with privileges equal to those on the original foundation. Though thus mostly occupied in humane and generous acts, his peace of mind and repose was disturbed in 1663, by Dean Peirce, who involved him in a controversy and litigation, respecting the power of bestowing prebends. The dean published a learned essay, to prove the "king's sovereign rights" to this privilege, in opposition to that of the bishop. The contest was referred to ecclesiastical commissioners, who decided against the dean; but it is supposed that this subject preyed so much on the mind of the worthy

prelate, as to undermine his health and mental faculties. He lived however till January 6, 1688-9; when he departed this life, and left many to regret his loss, and admire his general character. His remains were interred in the south transept of the cathedral, where is a large mural marble tablet, with a long inscription to his memory. He was author of a discourse "On the Being and Attributes of God," some sermons, and several essays on mathematical subjects. Bishop Burnet describes him as "one of the greatest men of his age:" and Dr. Walter Pope published a small volume, in 1697, appropriated to his life and actions.

GILBERT BURNET (45), is a name of importance in the annals of English literature, and reflects part of his fame on the see of Salisbury, in which he spent nearly twenty-five years of his life. His memoirs have been often detailed, and are to be found in several publications. In this work I shall be brief, and endeavour to sketch his portrait in a slight, but decided and faithful manner. He was born in Edinburgh, September 18, 1643, and received his education in the college of Aberdeen, where he obtained the degree of M. A. at the early age of fourteen. At first he studied the law, but afterwards directed his chief attention to divinity and general history. At the age of eighteen he was admitted to preach, and attracted attention, and obtained offers of settlement in Scotland: but declining these, he visited England in 1663, and then examined both of our universities. The two following years he devoted to the continent, and remained some time at Amsterdam and at Paris. Returning in 1665, he was ordained priest, and presented to the living of Saltoun. At this time the Episcopalians and Presbyterians were warmly engaged in controversy, and Burnet was involved in the popular dispute. He was however the only clergyman in Scotland, who regularly read in public the liturgy of the church of England. After being elected professor of divinity in the university of Glasgow, he was honoured and benefited by the acquaintance of the Duchess of Hamilton, who prevailed on him to write the "Memoirs of the Dukes of Hamilton." This may be considered the foundation-stone of his fame and fortune: for in consequence of being engaged on this work he was invited by the Earl of Lauderdale to visit London, to obtain some

useful information respecting the times and persons of which he was about to write. On this occasion he fortunately promoted a reconciliation between the Lauderdale and Hamilton families. Returning to Glasgow he married Lady Margaret Kennedy, daughter of the Earl of Cassilis; but on the day before the marriage, signed a bond, renouncing all claims on the lady's fortune. In opposition to Buchannan and others, he published in 1672 a "Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland;" which was so much approved by the dignitaries of the church, that he was pressed a second time to accept of a bishopric. Visiting London soon afterwards, he had frequent interviews with the king, and his brother the Duke of York, who at first favoured, but afterwards opposed him. These princes were inclined to restore the Roman Catholic religion, to which Burnet was honestly and systematically averse. In behalf of his principles, and urged by the events of the times, he commenced his "History of the Reformation," and published the first volume of it in 1679. For this he obtained votes of thanks from both houses of parliament, with a request that he would prosecute and complete the work. In the course of two years he accordingly produced a second volume; but the third, being a sort of supplement to the two preceding, was not published till 1714. A public writer in such times could not be exempt from open, as well as secret opposition and enmity. At one time the ministry caressed him, at another neglected and even sought to injure him. Thus circumstanced he made a tour to Paris, and was welcomed with great civility. Soon afterwards the bigoted Duke of York was crowned; and Burnet, knowing his disposition, deemed it most prudent to avoid his intolerance and personality by residing in the Netherlands. Here he was prosecuted for high treason, but the states of Holland sought means to protect him. In the great and important revolution which soon followed, and which was occasioned by the folly and bigotry of the monarch, Burnet acted a conspicuous part, both with his pen and personal advice. He wrote several pamphlets in support of the Prince of Orange's designs; and, accompanying that prince to England, still assisted him

with his council and exertions, and drew up many state papers and proclamations. As his patron was soon enthroned King of Great Britain, he was secure of favour and preferment. Dr. Crew, Bishop of Durham, proposed to the new king to resign his bishopric in favour of Burnet, on condition of receiving 1000*l.* per annum out of the revenues: but these terms were honestly refused by our author. He was very soon afterwards presented with the Salisbury mitre, and was consecrated March 31, 1689. Being thus advanced to the house of peers, he zealously advocated the cause of moderation and toleration. This year he addressed a "Pastoral Letter" to the clergy of his diocess, concerning the oaths of allegiance and supremacy: and, strange to say, three years afterwards, this book was ordered to be burnt by the common hangman. His first care and attention, after being settled at Salisbury, was to establish a plan of discipline and conduct, both for himself and his clerical associates. He was strict in the ceremony of confirmation; frequently visited all parts of his diocess; recommended energy and good conduct in the clergy, and admonished the laity. In performing the duties of his sacred charge, he was conscientious, diligent, and exemplary: and in his parliamentary and political trusts, he seems to have been equally attentive and assiduous. Nowithstanding these corporeal and mental exertions, he lived to attain the age of seventy-two; when he resigned his worldly cares and existence, March 17, 1715, and was interred in the parish church of St. James's, Clerkenwell, London, in compliance with the directions of his will.

From his public acts and literary works, we have ample materials to elucidate the moral, political, and mental character of Burnet. The first was unequivocally commendable, and highly amiable: the second was partly influenced by the times, but was consistent and sincere: whilst the third seems a compound of wisdom and weakness, of philosophy and credulity. It may be said that he wrote too much and too various, to be equally attentive to elegance, eloquence, and profound investigation. In the Edinburgh Review, June, 1815, he is justly described "as an incorrect writer indeed, and a partizan, but one who wrote with the same feelings

with which he acted; a very able as well as honest man, and perhaps the most amusing memoir writer in our language." These remarks are elicited in commenting on a volume entitled, "A Memorial offered to her Royal Highness the Princess Sophia," &c. 8vo. 1815; and which memorial, the reviewer shows, could not have been written by our bishop. Dr. Johnson rather hyperbolically characterises Burnet's "Life, &c. of the Earl of Rochester," as "a book which the critic should read for its elegance, the philosopher for its arguments, and the saint for its piety." As a divine, Burnet was ingenious, learned, and animated; but as an historian, though generally circumstantial and faithful, he is often vain, credulous, and garrulous. His controversial works are nearly forgotten; but his "Histories of the Reformation," three volumes, folio—and of "His own Times," two volumes, folio, are useful and valuable publications: whilst his Lives of the Earl of Rochester, one volume, octavo—and of Bishop Bedel, one volume, octavo—and of Sir Matthew Hale, one volume, octavo, are essential parts to every biographical library.

CHAP. V.

ACCOUNTS OF TWELVE SUCCESSIVE BISHOPS WHO PRESIDED DURING THE EIGHTEENTH CENTURY, ETC.

WILLIAM TALBOT (46), a native of Stourton Castle in Staffordshire, was only son of William Talbot of the same place, who was buried in Kinver church, Staffordshire. Having studied with success in Oriel College, Oxford, he there took his degrees, and soon afterwards was promoted to the deanery of Worcester, through the influence of his kinsman, Charles Talbot, Earl of Shrewsbury. On the death of Dr. Fell, in 1699, he was translated to the bishopric of Oxford, and at the same time allowed to hold his deanery in commendam. Here he presided fifteen years, and was then advanced to the see of Sarum, April 23, 1715: and having sat here till 1721, was then raised to the rich bishopric of Durham, where he died in 1730.[1]

RICHARD WILLIS (47), Dean of Lincoln and Bishop of Gloucester, was nominated the successor of Bishop Talbot, and was translated to this see November 21, 1721. He was chaplain to King William, and particularly noted for extempore eloquence. George I. promoted him to the see of Winchester in 1723, where he presided eleven years, and died there in 1734. His successor, at Salisbury, was

BENJAMIN HOADLEY (48), who excited much popularity by his controversy with Dr. Atterbury, on the doctrine of non-resistance. Although

[1] Some authorities state, that Bishop Talbot was a native of Lichfield; but as the father resided at Stourton Castle, it is most probable that his only son was born there. See Collins's Peerage, by Brydges, v. 232.

Queen Anne disregarded the recommendation of the House of Commons to grant Hoadley some preferment, he afterwards was promoted to the see of Bangor, by George I. but never visited his diocess. His time and pen were employed in polemical divinity; and from his writings arose the "*Bangorian controversy*," which, though at first directed to the temporal power of the clergy, ultimately involved that of monarchs. It was the doctrine of Hoadley, that the king was invested with the right of governing in ecclesiastical polity. His writings led him into a controversy with Dr. Sherlock, the learned Dr. Snape, and Mr. Law. He also engaged in a public dispute with Dr. Hare on the nature of prayer.

> "Let pious Hoadley next his station find,
> Grown man in body now, but more in mind;
> His looks are in the mother's beauty drest,
> And *Moderation*[2] has inform'd his breast
> He preach'd—when he did railing fools detest."[3]

In 1721 Hoadley was translated to Hereford, and in 1723 to Salisbury, where he presided eleven years, and then followed his predecessor to Winchester, where he died and was buried in 1761, aged eighty-five. This prelate may be justly regarded as one of the most celebrated polemical and controversial writers of his own, or of any other age. He commenced in 1703, with a tract in vindication of the conforming clergy, and continued to write and publish till a late period of his life.

THOMAS SHERLOCK (49), a native of London, was translated to Salisbury on the removal of Hoadley, November 8, 1734. His father, Dr. William Sherlock, was Master of the Temple, and was succeeded in that office by Thomas in 1704, who was afterwards chosen Master of Catharine Hall, Cambridge. He was subsequently promoted to the chancellorship of that university. Sherlock was also successively advanced to the deanery of Chichester in 1716, to the see of Bangor in 1728, and in 1734 translated to Salisbury. In 1747 he was offered the metropolitan mitre of Canter-

[2] The subject of one of his sermons.

[3] A poem by Dunton. Nichols's Anecdotes; vol. v. p. 81.

bury, which he declined on account of ill health; but in the following year accepted that of London, where he died in his eighty-fourth year, A.D. 1761. Sherlock, like his predecessor, was deeply involved in controversial and doctrinal subjects: but most of these writings have become uninteresting. His sermons, in four volumes, octavo, are however still much esteemed, for their style and erudition. He gave large sums of money to the sons of the clergy; sent two thousand copies of his discourses to be distributed in the colonies and settlements of America; to Catharine Hall, Cambridge, he bequeathed his library, with a donation for the maintenance of a librarian, and the foundation of a scholarship; and during his stay at Salisbury, particularly exerted himself in repairing and improving his cathedral. It may be remarked, that Hoadley and Sherlock were contemporaries while undergraduates at college, that they were opposed to each other in the Bangorian controversy, successively filled the see of Salisbury, and both died in 1761.

JOHN GILBERT (50), a Canon of Christ Church, Oxford, and Dean of Exeter, was installed Bishop of Landaff in the year 1740. In 1748 he was translated to Salisbury; and after presiding here till 1757, was promoted to the archiepiscopal chair of York. He was then succeeded by

JOHN THOMAS (51), who was at that time preceptor to George III., and Bishop of Peterborough. He sat here only four years, when he was promoted to Winchester; where he died in 1781, and was interred in the south aile of the cathedral, where an inscription specifies his birth and successive promotions.

The Honourable ROBERT HAY DRUMMOND (52), second son of George Henry, Earl of Kinnoul, was translated from the Welsh see of St. Asaph to that of Salisbury in 1761, and before he had presided here one year he was promoted to York. He preached the coronation sermon at the time George III. and Queen Charlotte were enthroned. A short memoir of his life, with six sermons, and a letter on theological study, were published in a small octavo volume, 1803.

JOHN THOMAS (53), the second bishop of that name, was of Catharine Hall, Cambridge; and at an early period of life was appointed chaplain to

the English factory at Hamburgh, and resided there many years. During his stay he published a *Spectator* in high German. Soon after his return to England he was elected, but not consecrated, Bishop of St. Asaph in 1743, and promoted to Lincoln in the same year. He was translated to Salisbury in 1761, and died there July, 1766. Dr. Combe, in a memoir of the Rev. R. Southcote,[4] characterises Bishop Thomas by saying, he was "a good-tempered man, and a worthy man, but had his failings. He was pleased with the company of persons of rank, and had not firmness of mind sufficient to refuse what a great man asked as a favour. One living fell; a lord asked for it, and had it: another living in his presentation became vacant, and the same thing happened through an earl or a duke." Dr. Thomas married four times; and the motto on his ring at the last wedding is said to have run thus: —"If I survive, I'll make them five."[5]

JOHN HUME (54), was a prebendary of this cathedral in 1742, and made Canon Residentiary of St. Paul's in 1748. In 1753 he was installed Bishop of Bristol, and soon afterwards advanced to Oxford. Here he presided till 1766, when he was translated to Salisbury, where he died, in July, 1782, and was buried near the grave of his predecessor.

The Honourable SHUTE BARRINGTON (55), youngest son of John, Lord Viscount Barrington, was entered Gentleman Commoner of Merton College, Oxford, 1752, and elected fellow in 1755. In 1760 he was made chaplain to the king, and Canon of Christ Church the following year; about which time he married Diana Beauclerk, daughter of Charles, second Duke of St. Alban's. This lady died without issue in 1768. In 1770 Mr. Barrington married, a second time, Miss Guise, sister and heir of Sir William Guise, Baronet. After being appointed Canon of Windsor, he was promoted to the see of Landaff in 1769, and translated to that of Salisbury 1782. Here he presided nine years, and during his prelacy directed many essential improvements in the cathedral and palace, when he was promoted to the rich see of Durham. Bishop Barrington was author of a volume of

[4] Nichols's Literary Anecdotes, &c. vol. vi. p. 364; from Southgate's Catalogue of Books, drawn up by Dr. Combe.

[5] Nichols's Literary Anecdotes; vol. iv. p. 732.

sermons, charges, and tracts; and during his stay at Salisbury established a fund of two thousand pounds, the interest of which is to be distributed annually among the poor clergy and their families at the discretion of the bishop. He also appropriated the sum of six thousand pounds (which had been bequeathed to him by the reverend Mr. Emily), to augment the revenues of the alms-house, or college of St. Nicholas in Salisbury.[6]

JOHN DOUGLAS (56), is a name of importance in the annals of the see of Salisbury, as well as in those of English literature. Goldsmith has rendered it extensively popular, in his exquisite poem of "Retaliation," by pronouncing Douglas, "the scourge of impostors, the terror of quacks." This alludes to his essay exposing the forgeries of Lauder, who had invidiously endeavoured to undermine the fame of Milton, by interpolating the poems of some continental authors, with Latin translations of various passages from Paradise Lost. Never, perhaps, in the literary world, was there an instance of more artful and villanous criticism, and never was craftiness more completely detected, and laid open to public contempt and indignation. Douglas's pamphlet, published in 1750, was entitled, "Milton vindicated from the Charge of Plagiarism;" and it is distinguished by accuracy of knowledge, perspicuity of language, and a tone of dignified moderation, too seldom observable in the triumphant assailant of weakness and imposture.[7] In 1754 Mr. Douglas again appeared before the public, as author of "The Criterion; or, Miracles examined;" which was designed as a refutation of the specious objections of Hume and others, to the miracles of the New Testament. The following year he produced another pamphlet, entitled "An Apology for the Clergy," against the Hutchinsonians; and soon afterwards appeared another pamphlet, "The Destruction of the French foretold by Ezekiel;" being an ironical exposition of the sentiments and style of the Hutchinsonians. In 1756 Mr. Douglas

[6] Dodsworth's Historical Account, &c. p. 86.

[7] It is rather curious to reflect on the influence of political prejudice: Dr. Johnson, though an acute and discriminating critic generally, was so blinded by his antipathy to Milton, that he readily and willingly credited Lauder's accusations.

once more stood forward as the detector of literary fraud, by publishing a pamphlet against Archibald Bower, a Scotch jesuit, who had printed by subscription "A History of the Popes." The irritated jesuit replied with anger, and continued to reply and animadvert in three separate pamphlets: these produced counter criticisms from Douglas, who, in "Bower and Tillemont compared," in "A full Confutation of Bower's Three Defences," and in "The complete and final Detection of Bower," fully succeeded in exposing the falsehood and infamy of his antagonist. His literary labours and honours did not terminate here, for in 1759 he published anonymously, "The Conduct of a late Noble Commander" (Lord George Sackville) "candidly considered." At the same time he wrote "A Letter to two great Men on the Approach of Peace." In 1760 he produced a preface to the translation of "Hooke's Negotiations;" and in the following year appeared "Seasonable Hints from an honest Man;" being an exposition of Lord Bath's sentiments. Mr. Douglas was also author of other acknowledged, and also of several unacknowledged pamphlets, letters, and essays. His writings are distinguished by correctness of judgment, extent of literary knowledge, terseness of expression, and liberality of sentiment. Attached to literature, he assiduously devoted every leisure moment to its alluring and gratifying pursuits; and even till within the two last days of his life devoted some hours each day to reading. Such is the literary character of Bishop Douglas; who, blessed by Providence with strong natural talents, cultivated them with zeal and judgment: he did not however, like the miser, hoard them for selfish and penurious gratification; but exerted his mind for public advantage and utility; and has thus secured to his name and memory, a perpetuity of glory. In his official duties and character he was upright, sincere, and exemplary; whilst benignity of temper, and suavity of manners, distinguished him in his public and private intercourse with society. He was a native of Pittenween, Fifeshire, Scotland, and born there in 1721. In 1736 he was entered a commoner of St. Mary's Hall, Oxford; and two years afterwards was removed to Baliol College, where he took a bachelor's degree in 1741. After spending a year abroad, he returned and took his master's degree, and was ordained deacon in 1744.

At this time he was appointed chaplain to the third regiment of foot guards, which he joined in Flanders; but returned the next year, and was elected one of the exhibitioners in Baliol College. Soon afterwards he was chosen by Lord Bath to accompany Lord Pulteney, as tutor, on his travels. This was the commencement of his promotion and fortune; for his patron proved not only a true, but powerful friend. After obtaining three different livings, he married, in 1752, Miss Dorothy Pershouse; but lost this lady within three months. In 1758 he took his doctor's degree, and was presented by Lord Bath with the living of Kenley in Shropshire; and in 1760 was appointed one of the king's chaplains. Lord Bath procured for him a canonry at Windsor in 1762; and at his death in 1764, bequeathed him his valuable library, which however was relinquished to General Pulteney, in consideration of one thousand pounds. The general again bequeathed it to him at his death, and again the same sum was given in order to keep the library in Bath House. Mr. Douglas married in 1765, a second time, Elizabeth, daughter of Henry Rooke, Esq.; and the next year was removed from the chapter of Windsor to that of St. Paul's. In September, 1787, he was promoted to the see of Carlisle, and in 1788 was made Dean of Windsor. These promotions were only preliminary to the more lucrative and distinguished see of Salisbury, to which he was translated, June, 1791; and here he remained till his death, May 18, 1807. His remains were interred in St. George's Chapel, Windsor.

John Fisher (57), was selected by his majesty to succeed Bishop Douglas, and was promoted from the see of Exeter to that of Salisbury in 1807. He was born in 1748, and early placed in Peter House, Cambridge. In 1773 he was elected a Fellow of St. John's College in the same university. Being appointed in 1780 one of the preceptors to Prince Edward, Duke of Kent, he thus obtained introduction to court, and was soon nominated one of his majesty's chaplains. In 1786 he was made Canon of Windsor; and in 1805 appointed Preceptor to her Royal Highness the Princess Charlotte of Wales.

CHAP. VI.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH; ALSO OF ITS EXTERIOR AND INTERIOR STYLE OF DESIGN AND ORNAMENTS; AND OF THE VARIOUS PORTIONS OF THE EDIFICE, WITH REFERENCE TO THE ACCOMPANYING PRINTS.

THE origin and the time of building Salisbury Cathedral having been already stated, it now remains for me to describe and define the peculiarities of the edifice, to point out its charaeter as a whole, and to particularise it in detail. This church is remarkable as being the most uniform, regular, and systematic in its arrangement and architecture of any ancient cathedral in England; and in this respect is also contradistinguished to those on the Continent: for whilst all the others consist of dissimilar, and often heterogeneous parts and styles, that of Salisbury is almost wholly of one species, and of one era of execution. It appears not only to have been constructed from one original design, but to have remained to the present day, nearly in the same state it was left by its builders: at least we do not readily perceive any very discordant additions, or serious and palpable dilapidations. Hence consistency and harmony are its characteristics; and from this cause the architectural antiquary must view it with admiration, and investigate its execution with satisfaction, and even with pleasure. Independently of the style, or class of architecture, and divested of all prepossessions or prejudices in behalf of Grecian, Roman, or other classical examples, as certain edifices are called, the young

architect is required to scrutinize the present cathedral, for its symmetry, magnitude, and construction. He will do well to analyze his own emotions, after first viewing this noble pile, and endeavour to ascertain the causes of amazement, admiration, or delight, as these may be jointly or separately excited by the object. It is his duty to store his mind with knowledge, to seek for useful information rather from example than from theory: and this cannot be better acquired than from an edifice that has stood the test of eight centuries, is evidently scientific in its design, and bold and original in execution. Such is the church we are now surveying: and therefore I have thought it requisite to represent its general features by perspective views, taken internally and externally; and by plans, sections, and details, to show its anatomy, or constructive arrangement, and individual forms.

The whole of this cathedral may be said to consist of six distinct and separate portions or members:—1. The body of the church:—2. The tower and spire:—3. The cloister:—4. The north porch:—5. The chapter-house: and, 6. The chantries and monuments. Each of these has a peculiar and positive character and appropriation, and each is contradistinguished to the others by marked forms, and dissimilarity in style and ornament. The interior of the church consists of a nave, with two lateral ailes; a large transept, with an eastern aile branching off from the tower; a smaller transept, with an aile east of the former; a choir, with lateral ailes; a space east of the choir, and a lady chapel at the east end. On the north side of the church is a large porch, with a room over it; and rising from the intersection of the principal transept with the nave is a lofty tower and spire. South of the church is a square cloister, with a library over half of the eastern side; a chapter-house; a consistory court; and an octangular apartment, called the muniment-room.

Salisbury Cathedral is not only peculiar for its uniformity of style, but is also remarkable for its insulated and unencumbered state and situation; for whilst most of the other great churches of England are obscured and almost enveloped with houses, trees, and walls, that of Salisbury is detached from all extraneous and disfiguring objects, and is thus laid open

to the inspection of the spectator.[1] It is thus rendered easy of access and of examination from several different points of view; and hence may be studied by the draftsman and architect, from such stations as best display the form and effect of the whole. From this circumstance Salisbury Cathedral is popularly regarded as the finest church in England; and from the same cause, it is certainly peculiarly imposing on the eye and imagination of the stranger. It is customary for visitors to approach it from the east; and having reached the north-east angle of the enclosed cemetery, where the whole edifice is commanded at a single glance, the effect is pleasingly sublime. PLATE II. shows it from this station, where it constitutes at once a beautiful and picturesque mass. A series and succession of pediments, pinnacles, buttresses, windows, and bold projections, crowned with the rich tower and lofty spire, are embraced at one view, and fill the eye and mind as a homogeneous whole. This northern front however is generally monotonous in effect, and to be seen to advantage should be visited when the morning sun lights up one side of the tower and the eastern sides of the transepts, as in the print here referred to; or when the summer sun is declining in the west, and throws its golden rays on the northern faces of the transepts, and tips the pinnacles and other projections with sparkling gleams of brightness. At this time also the recesses are dark and solemn, which enhances the grandeur, and augments the magnitude of the edifice. In the twilight of evening, or when the moon is about forty-five degrees above the western horizon, and displays her

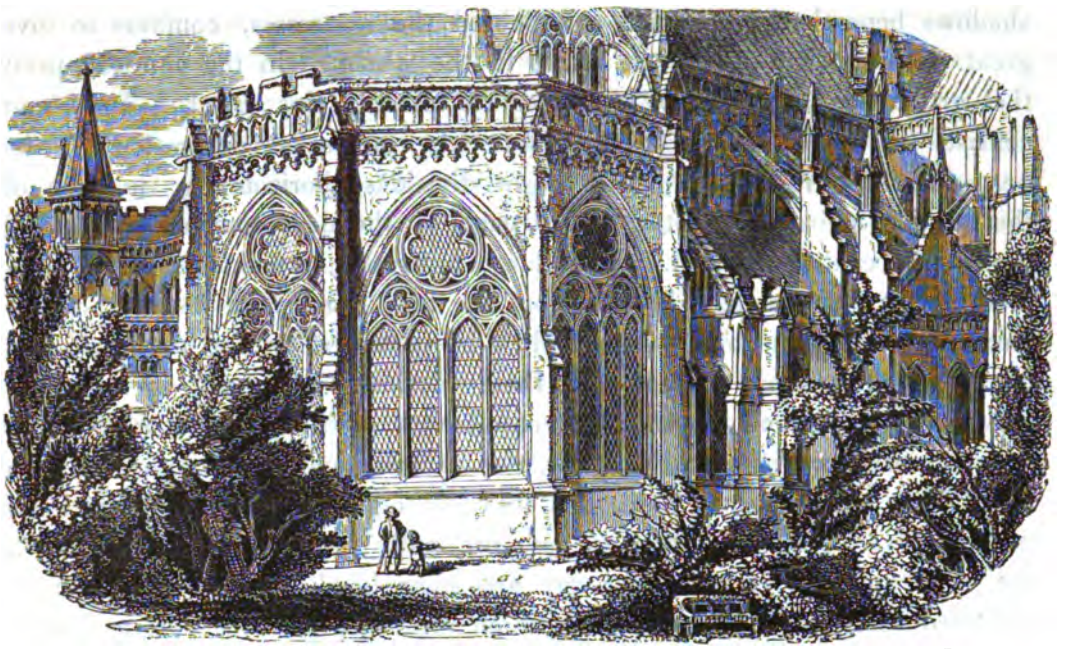
[1] The practice of building houses and offices, and of attaching other objects to cathedrals and churches, cannot be too strongly and unequivocally reprobated. It is not merely offensive to the eye, but is incompatible with the original intent of the architects and founders, and is highly injurious to the stability of an edifice. The Abbey church of Bath, and the Temple church, London, are two glaring instances of this shameful practice; where the owners of the ground, for the paltry consideration of receiving a few pounds annually, have permitted the walls of those churches to be cut away, their windows filled up, drains made into the foundations, and the architectural features not only obscured, but partly destroyed. It is really lamentable that such nuisances should be permitted: and it is equally to be regretted that national buildings should be at the mercy and caprice of ignorance and avarice.

silvery face amidst solemn azure and fleecy vapours, then the effect is still more awful and impressive; the enthusiastic spectator is rivetted to the scene; his mind wanders in reveries of delight; and his enraptured imagination "darts from heaven to earth, from earth to heaven," in rapid and daring flights. Should the deep-toned organ sound at such a moment, and reiterate its solemn music through the ailes, the effect would be infinitely augmented.

Considered also with relation to *architectural and picturesque effect*, other points of view may be selected and examined as fine, beautiful, or grand. The *East End*, Plate III. is a singular instance of symmetrical arrangement of parts, and may be said to embrace an association of the beautiful, picturesque, and sublime. From the correspondency and harmony of members, the first is produced; whilst the second may be said to reside in the variety of pinnacles, pediments, surface, and parts, with the pyramidical arrangement of the whole: and the magnitude and loftiness of the transepts, and end of the church, with the misty altitude of the spire, certainly produce a sublime effect.

The *South Side* of the edifice corresponds in elevation with the north, but is partly obscured by the chapter-house, the muniment-room, the library, and the cloister. The wall of the latter, indeed, rising very high, and being flat and unornamented, is injurious to the effect of that side. In picturesque and scenic features however this blemish is partly counteracted, by various clumps, single trees, and shrubs, with which the bishop's garden abounds, and which are disposed with much taste. The extent of this garden, and its park-like appearance, constitute pleasing contrasts and variety to the other views of the cathedral. From the drawing-room[2] of the bishop's palace the annexed *view* is sketched, and displays three faces of the chapter-house, part of the great transept, and a turret of the western front.

[2] This is a noble and elegant apartment, and contains several portraits of the bishops of the see; the oldest of which is that of Duppa, and the latest that of the present prelate by Northcote.



Cattermole del. *J. Thompson sc.*

CHAPTER-HOUSE.

Plate VIII. shows part of the south transept, the tower rising from its junction, with the nave, part of the cloister, and the staircase and turret to the roof of the chapter-house, as seen from the cloister.

In the *western fronts* of their large churches, the ecclesiastical architects generally exerted their powers to produce novelty, variety, elegance, and grandeur. Those of Wells, York, and Peterborough, are peculiarly interesting examples: each is dissimilar to the other, but each has its individual and eminent beauty. That of Salisbury is also generally regarded as very fine; but I am willing to allow that it has some positive, and some relative merits; but the one is to be found in parts, and the other when compared with many mean or ordinary façades. Its buttresses, windows, and bold niches are so many elegant features; but the formally square outline of the whole front, as seen in elevation, (Plate V.) cannot be considered either beautiful, picturesque, or pleasing. This point was chosen for the purpose of showing the true architectural design of the front. The colouring of this elevation, when lighted up by the evening sun, and the deep and sharp

shadows beneath the canopies and behind the buttresses, combine to give great richness, and a brilliant effect to the whole. In the annexed print the artist has successfully attempted to display this effect. This front consists of five divisions, or compartments, of varied decoration, in its perpendicular arrangement; with eight divisions, horizontally, in each of the angular staircase turrets; six in each of the next compartments; and five in the central division. Four large buttresses, ornamented with canopied niches, statues, &c. project from the face; and three lower compartments between these buttresses are filled by porticoes, or porches, supported on clustered columns. Each of these porticoes has three open arches, crowned with pediments; and the central arch of each has a corresponding opening, or door-way to the interior, one to the nave, and another to each aile. That of the centre is divided into two equal divisions by a clustered column, over which are three niches, originally intended for statues. On the right and left of this door-way are some blank arches, supported by clustered columns; the capitals of which are sculptured, to imitate various foliage. Plate XVI. No. 4. displays three of these capitals, with the deeply-cut archivolt mouldings of the arches. The remaining features of the west front may be said to consist of a principal central window, divided into three lights, communicating light to the nave; two double windows in the pediment above, opening to the space between the lead roof and arched roof; a single window of two lights, over the lateral porches, and opening to the ailes; two other windows of double lights, communicating to the galleries over the ailes: besides which there is a great number of niches with bold canopies, a few statues, pedestals for others, and a band of lozenge-shaped mouldings, with quatrefoil panels, extending horizontally across two divisions of the front, and returning round the turrets. As the architect could not continue this ornament in a straight line, through the middle compartment, he has raised it over the windows, and thus contrived to fill a space that would otherwise have been blank. The eastern side of the western front, with its ground plan, are shown in Plate XVIII. which also displays a sectional representation of the form and construction of the walls and buttresses, the vaulting of the nave and

the ailes, the space and timber work between the vault and roofs, with an elevation of the interior west end of the nave and ailes. The accompanying *plan* shows the walls, a window on the north side with its central mullion and detached columns, the staircases, projection of the buttresses, proportion and situations of the clustered columns of the nave, direction of the groined ribs in the vaults, with the door-way, &c. to the consistory court, from the south aile.

The *North Porch*, Plate IV. projects from the northern aile, near the west end; and both in the ground plan and general views, it appears a discordant and extraneous object. It neither assimilates with the elevation, nor is it supported by any corresponding appendage.[3] As a single architectural object it is however beautiful, both internally and externally; and is in the same style as the western front.

The *Tower*, (see Plates VII. and XXII.) rising from the roof, and near the centre of the church, consists of three divisions; and its whole surface is decorated with pilasters, columns, arches, panels, crocketed pediments, foliated pinnacles, and three different and varied bands or parapets. Each angle of this tower is crowned with an octangular spire turret, having an embattled base, and ornamented with knobs at each angle. Connected with these, and disposed to unite them with the spire, are four ornamented members, charged with knobs, pinnacles, crockets, and finials. The octangular *Spire* rises from the centre of the tower: four of its sides rest on the walls of the tower, and four on arches raised at the angles. At this place the wall of the tower is five feet in thickness; two of which are occupied by the base of the spire, two by a passage round, and one by the parapet. The wall of this spire gradually diminishes in thickness for about twenty feet above the tower, where it is reduced to nine inches, and

[3] In buildings, and most artificial objects, the eye requires uniformity and symmetry; whereas in the great features of nature, and in scenery, we wish to see variety and intricacy. If a house be built with two wings, these should be uniform; but nature never forms two trees, two mountains, or two cascades alike. The architects of our great churches generally united this parallelism of parts with variety; and from the magnitude of their works, thus combined in one structure the elements of beauty and sublimity.

is continued of that thickness to the summit. The timber framing within is curiously and ingeniously contrived. Externally the spire is ornamented with ribs at every angle, each of which has two rows of knobs attached to it. The spire is divided into four nearly equal portions, by bands of tracery, panels, &c.; and at the base are four decorated door-ways to the parapet of the tower. The two uppermost divisions, or stories of the tower, and the whole of the spire, are evidently of later erection than the church, or of the lower story of the tower; the style of architecture is more enriched; and in the forms and ornaments of the pediments, pinnacles, and open parapets, they resemble the much-admired Crosses[4] raised by King Edward I. and other works erected at the end of the thirteenth century. It seems that the architect of this spire was ambitious of carrying its apex higher than any similar building of stone[5] in England; and though it is not of equal altitude to that of St. Stephen's Church at Vienna, or that of Strasburgh,[6] yet its vast height has rendered it an object of popular wonderment, as well as of great curiosity and interest to the architect. From the ground to the highest point it is four hundred and four feet, as ascertained by Colonel Wyndham in 1684. Other accounts state it at four

[4] See these represented and described in the first volume of "the Architectural Antiquities of Great Britain." In Dodsworth's "Account," the erection of the spire is referred to the beginning of Edward the Third's reign; when some great alterations were certainly effected about the church. In 1331 that monarch granted his letters patent to the Bishop, &c. of Salisbury, to remove the stones and other materials from the deserted cathedral of Old Sarum, "for the improvement of the church of New Sarum, and the close thereunto belonging." These materials appear rather to have been employed in raising a lofty embattled wall round the close, than in the construction of the spire; for in the present walls of the bishop's garden, we perceive many sculptured stones with Norman ornaments, &c.

[5] The spire of the church of *Old St. Paul's*, London, said to have been constructed in 1221, was five hundred and twenty feet in height; but it consisted mostly, if not wholly, of timber and lead. The height, to the top of the cross of the present dome, is three hundred and seventy feet. (See History and Description of St. Paul's Church, &c. by Edmund Aikin, Architect; with Plans, Elevation, Section, &c.; 4to. 1813.) The great column of London, called "the Monument," is two hundred and two feet high; just half the height of the spire of Salisbury.

[6] That of Strasburgh is said to be four hundred and fifty-six feet in height; and that of Vienna, four hundred and sixty-five feet.

hundred, and at four hundred and ten feet; but the colonel appears to have been careful and scientific in his operations: and from the height of the object, and its complicated timber-work and floor, it is scarcely possible to be specific to two or three inches. In designing this tower and spire, as supplementary to the former work, the architect evinced an original and daring genius: he seems to have spurned at precedent, and boldly determined to raise a lofty edifice in the upper regions, and create a foundation for it far above the earth. To have made plans, designs, or models for the whole tower and spire, *ab origine*, would not have been difficult or surprising; but to determine on such a thing, after the tower had been built, and its foundation had received its destined load, was an act of enthusiasm bordering on infatuation. Such however are the amazing powers of the human mind when inspired by genius and governed by science, that apparent impossibilities can be surmounted, and prodigies of art effected. To raise the tower and spire, as now executed, it was necessary to strengthen and sustain the older work with numerous buttresses, iron braces, and other contrivances; for the old wall was slight and thin, as more than half of its thickness was occupied by a corridore, or open gallery. It was also perforated by eight door-ways, as many windows, and four staircases at the angles. Price, in his "Observations," says, that "one hundred and twelve additional supports, exclusive of bandages of iron, were introduced into this part of the tower." The windows were filled up, and three hundred and eighty-seven superficial feet of new foundation were formed. At the same time it is presumed that the arches and counter arches were raised across the small transept. (See Plate XI.) "All these circumstances together," Price observes, "are enough to frighten any man in his senses from pursuing so rash and dangerous an undertaking;" yet the architect prosecuted and completed the arduous task. It has now braved the storms and tempests of more than five centuries, and if carefully superintended may remain double that length of time. That a structure of such altitude and dimensions should have swerved from the perpendicular is not surprising, and we accordingly find that a settlement has taken place at the western side, or rather in the piers or clustered columns under the

north-western and south-western angles of the tower. This appears to have been discovered soon after the work was completed; and various methods have been employed, at different times, to ascertain the precise extent of the declination, and to counteract its danger. By the examination and account of Price, we learn that at the top of the parapet of the tower, the wall declines nine inches to the south, and three inches and three-eighths to the west; whilst at the capstone of the spire, the declination is twenty-four inches and a half to the south, and sixteen and a quarter to the west.

Although this spire is an object of popular and scientific curiosity, it cannot be properly regarded as beautiful or elegant, either in itself, or as a member of the edifice to which it belongs. A maypole or a poplar tree, a pyramid or a plain single column, can never satisfy the eye of an artist, or be viewed with pleasure by the man of taste. Either may be a beautiful accessary, or be pleasing in association with other forms. The tall thin spire is also far from being an elegant object. Divest it of its ornamental bands, crockets, and pinnacles, it will be tasteless and formal; as we may see exemplified in the pitiful obelisk in the centre of Queen-Square, Bath; but associate it with proportionate pinnacles, or other appropriate forms, and like the spire of St. Mary's Church in Oxford, and that of the south-western tower at Peterborough Cathedral, we are then gratified.

The *Cloister* occupies a square area on the south side of the nave of the church, and extends from the transept to the west end. It is separated from the church by an open space called the plumbery, and consists of a continued arcade, with a wall on one side, and a series of windows or openings, between buttresses, on the other. The arched roof has one moulding or rib, springing from clustered capitals on the open side, and resting on the capital of a single shaft at the enclosed side. Two other ribs intersect each other at the centre of each arch, and are there adorned with a sculptured boss. One of these bosses, in the compartment next to the chapter-house, is represented in Plate XVI. No. 2; a plan of the cloister is given in Plate I.; and a view of it from the north-east angle in Plate XXI. Each window consists of four openings, divided by a clustered column in the centre, and two single shafts. A *plan* of one of

the buttresses, with a series of eleven small shafts attached, &c. is shown in Plate I. Fig. VII. The upper portion of each window, in the cloister above the capitals, appears to have been glazed originally, as the mullions are provided with rebates for the glass. Branching out of the cloister, on the east side, is a *Vestibule*, or entrance to

The *Chapter-House;* which is an interesting building, and is highly curious and beautiful internally, for its style, disposition, and ornaments.[7] It is of an octagonal form, having six sides of nearly corresponding character, and two others of different forms and appropriation. A stone seat and plinth continue round seven of the sides, but these members are discontinued at the entrance. At the east end this seat is raised one step above that at the other sides, and the back is divided into seven compartments, or deep niches, which were originally intended for the bishop and six principal dignitaries; whilst the other niches, or rather panels, amounting to thirty in number, were appropriated as seats to the canons; and one seat on each side of the entrance was for the chancellor and treasurer. The capitals, archivolt mouldings, and a series of sculpture above the arches, are executed in an elaborate, and some of them in an elegant manner. In Plate XVII. six of these capitals are represented: two of which, 4 and 6, are from the east end; and 5 is a capital at the back of the niche. Over the capitals is a series of *busts*, or bracket heads, which are continued all round the edifice, and which are curious for their diversity of forms, characters, and expression: three of these are shown in the title-page, and four others in Plate XXIII.; in which print are represented four different compartments of the *sculpture*, with the style of the mouldings of the arches. Two of these groups, in the lower compartment, are distinguished by simplicity, and apposite appropriation of their forms, grouping, drapery, and general expression. Beneath the arches there were formerly circular paintings; and it is probable that the whole interior of the Chapter-house was

[7] "Nothing in Architecture," observes the judicious Gilpin, "I think can be more pleasing than these buildings; nor does any thing militate so much against a servile attachment to the five orders. The Greek and Roman architecture no doubt possess great beauty; but why should we suppose them to possess *all* beauty?" Western Counties, p. 63.

originally painted, gilt, and otherwise embellished: the floor was also formed of glazed tiles, most of which still remain. Fancy can partly draw a picture of this noble and highly-embellished apartment: when a "dim religious light," passing through the many-coloured stained glass, refracted a countless variety of tints on the painted surface of the walls, and which harmonizing with the glazed floor, and with a vaulted roof perfectly in unison, must have produced a coup-d'œil of transcendent richness and splendour. It is lighted by eight windows opening between so many buttresses.[8] These windows consist each of four lights, divided by three mullions of tall thin shafts. The large arch is filled by a circular moulding, enclosing another moulding, formed into eight portions of circles. Two other circles, including quatrefoil mouldings, fill up the centres of two other arches. See Plate XIV. being a view of the Chapter-House from the east side, looking west, and showing the central clustered column, the old chapter table, the lower tier of niches, clustered columns against the buttresses, the mullions and forms of the windows, the form and tracery of the roof, and the entrance compartment. Part of the latter is displayed more at large in the *title-page*, which consists of circular mouldings, four emblems of the evangelists, and a blank quatrefoil panel. The latter formerly contained some piece of sculpture, probably the crucifixion; but this, and much of the sculpture, stained glass, and painting, were probably destroyed and defaced when the Cromwellian commissioners, with their soldiers and horses, were quartered in this church, and when these vulgar and brutal fanatics thought it meritorious to annihilate or mutilate every object of art and taste. The arch on the outside of the entrance is adorned with a series of fourteen small niches and statues, disposed in a hollow moulding: these statues are representative of various Catholic punishments. Immediately over the central column of this entrance is the elegant bracket delineated in Plate XVI. No. 1. Another capital of the Chapter-house is shown, No. 3, in the same plate; and four other examples, Plate XVII.

[8] A plan of one of these, with thirteen attached shafts, is shown in Plate I. No. 1; and the centre cluster, of one large and eight smaller columns, is seen at 8 in the same plate; 6. shows the columns, &c. at the side of the entrance door-way.

Nos. 1, 2, 8, and 9. No. 3 is a specimen of sculpture over the arches within the entrance.

The *Interior of the Church*, though not so grand, picturesque, and diversified as many other cathedrals, possesses several elegant parts, and interesting objects. The uniformity of style and surface renders it rather monotonous; but the character of simplicity, unity, and harmony that prevails, pleases the eye and gratifies the mind. An air of loftiness and lightness pervades the whole; whilst neatness and sacredness are apparent in every part. Salisbury Cathedral indeed is justly pre-eminent for the latter; and for this its officers are entitled to commendation. By referring to the ground plan, and views of the interior, with the aid of a few descriptive particulars, it is hoped that the reader will clearly understand the whole and its subdivisions.

The *Nave*, Plate XX. is shewn in a slight etching, as best calculated to define the forms of the columns, capitals, and bases; with the succession of arched mouldings, groining of the vaulting, and lengthened perspective. It is lofty and narrow, and consists of a series of ten arches on each side, with nine groups of clustered columns. Over these arches is another series of arches, opening to a gallery over the side aile; and the third, or upper division, called the clere-story, has a succession of glazed windows of three lights each. An elevation of one compartment of the nave, internally and externally, is delineated Plate XIX. and a *Plan* of it is given in Plate XVIII.

The *Great Transept* is illustrated by Plates IX. X. XII. and XXII.; the latter of which shews two of the interior flying buttresses, on the north side, that were constructed to support and strengthen the tower when the spire was raised; also the timber work of the roof on the same side, the large external flying buttresses on the south side, the interior and exterior extent of the transept, with the forms, proportions, and situations of the arches, windows, buttresses, &c. At the right hand side is shewn a section of the cloister, with one compartment of the library over it. In the centre is the modern organ-screen and loft raised by Mr. Wyatt; but the organ has been omitted, to display the arches at the east end of the choir. In Plate XII. are delineated two compartments of arches, &c. on the east side north

of the tower of this transept; also two elegant buttress screens under the tower, the tracery beneath the latter and its ornamented arches, with the organ-loft, organ, part of the choir, &c. The view in Plate IX is taken from the side aile of this transept, looking north west, and shows a fine monument in the foreground, a clustered column, with its incumbent arch cut into numerous mouldings, one of the large clustered piers under the tower, the southern screen, and a view into the nave, and its south aile, &c. Plate X. displays the forms, proportions, and architectural features of the southern end of the great transept, which is almost a fac simile of the opposite extremity: in elevation it consists of four portions of various windows, the uppermost of which is in the gable between the vaulted and leaden roof. This print serves to define the profile forms and projections of the *buttresses;* one of which rises to the parapet on the west side, and the other is terminated by a pinnacle, and attached to a flying buttress. By this mode of delineation are displayed the thickness and substance of the walls, vaulting, mouldings of arches and windows, and many other features, in their true geometrical proportions. The door-way on the right hand is the entrance to the library, and to the staircase turret at the south-west angle. Beneath the aile window is a *piscina*, showing that there was formerly an altar at that place. To the east of this great transept is the choir, with its two ailes, &c. which are separated from the western part of the church by iron rails, and by a stone *organ-screen*. The latter was designed by Mr. Wyatt, and is composed of various parts of the Hungerford and Beauchamp chapels, which were taken down in 1780. A new organ was built at the same time by Mr. Green, and was presented to the church by the king. The first view of the *Choir*, after passing the screen, is at once truly fine and imposing. On each side is a series of stalls and seats; the canopies of which are ornamented with crocketed pinnacles, pediments, &c. About midway, on the right hand, is the *bishop's throne;* the upper part of which consists of three stories, or tiers of canopies, elaborately covered with ogee arches, pinnacles, crockets, &c. and the whole is terminated with a crown and rich finial. Opposite is the pulpit; and further, on the same side, is the elegant chantry chapel of

Bishop Audley. Facing this is another chantry, surrounded by iron rails, and painted with numerous armorial insignia of the Hungerford family. The east end of the choir is terminated by three lofty arches, rising from clustered columns. Over these is a gallery, in the wall, opening to the choir by five arches; and above these is a window of three lights, filled with *painted glass*.[9] The choir and lady chapel are now united, and constitute one open space, by the three arches just named. These arches were formerly filled by a screen, and thus the lady chapel and choir were separated from each other. Among the great alterations and improvements effected under Bishop Barrington, it was thought advisable to remove this screen, and place the altar-table at the extremity of the chapel. This "innovation," or novelty in cathedral arrangement, greatly offended the advocates for old systems, the Roman Catholic clergy, and other persons, who were more officious than discriminating. The Gentleman's Magazine, and separate pamphlets, were employed in a controversy on the subject: and, as commonly happens on such occasions, each party was partial, vehement, and indiscriminating. The advocates for the alterations vindicated and applauded every change; whilst their opponents pronounced each novelty to be unjustifiable, absurd, and even subversive of beauty and congruity.[10] Uninfluenced by either party, and unbiassed by sectarian or professional prejudice, I must take the liberty to remark, that in the place of three chapels, of different styles and ages, and several monuments and objects

[9] This *window* was executed by Pearson, from a design by Mortimer, and was presented to the church by the Earl of Radnor. It represents the event of the Israelites raising the Brazen Serpent in the Wilderness; and is a fair specimen of the respective talents of the two artists. It is wanting in repose and solemnity of effect; and in this respect very inferior to the window which was executed by Egginton, from a design of Sir Joshua Reynolds. The contrast between the latter, and the great window at the west end of the church, is strong and glaring: whilst one is all fritter and gaudiness, the other is harmonious, and awfully grand. One is suited to a church, but the other only to a ball-room.

[10] It is supposed that many anonymous letters were written by Mr. Gough, Mr. Wyatt, and Mr. Carter, in the Gentleman's Magazine, vols. lix. and lx.; whilst Dr. Milner published his opinions and strictures in a separate quarto pamphlet, and repeated some of these in his History &c. of Winchester.

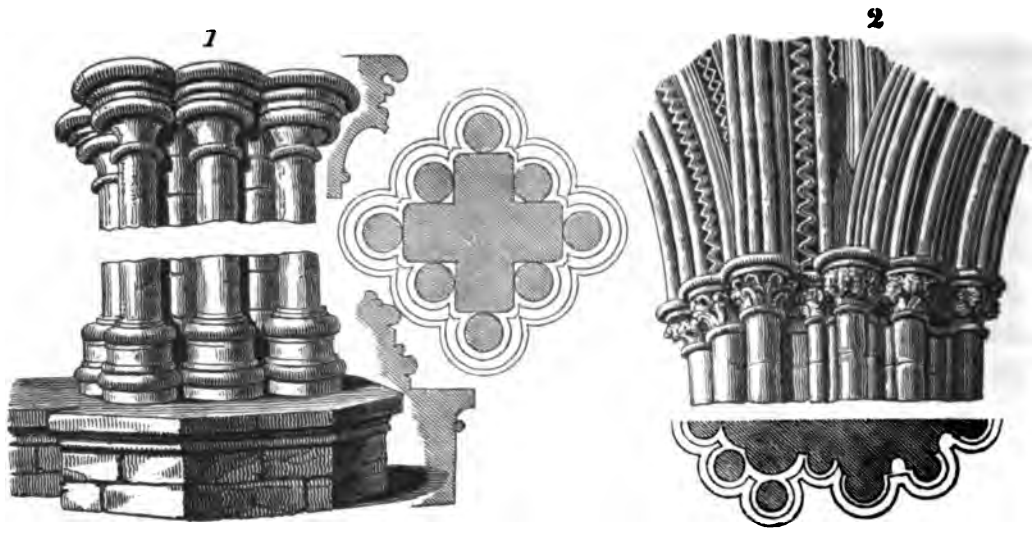
indiscriminately jumbled together, which were the features of the east end before the alterations, we have now one lady chapel, in the form and proportions as originally erected, and this form and these proportions remarkable for simplicity, symmetry, and beauty. The greatest objection to the present plan is the distance of the altar from the choir; and this is certainly not only inconvenient, but contrary to the intent and utility of communion. This might be easily remedied by placing the altar at the east end of the choir, and forming a low appropriate stone screen between the columns. The annexed view, Plate XXIV. is taken from the south aile, looking north-east, and shews the small clustered columns, and the single shafts, all of purbeck marble, with their corresponding archivolt mouldings and ribs: also the altar-table, with its screen; the painted window, representing Christ rising from the tomb; and a series of niches against the north wall. The elegant sculptured parts of these niches, with a series of very fine small busts, and the beautiful niches and brackets adjoining the altar, formed parts of the Hungerford and Beauchamp chapels. The whole of the shafts, capitals, and bases of the small columns in this part of the church, are of purbeck marble, are polished to a fine surface, and are mostly in a very perfect state. They are nearly thirty feet in height.

Price describes this chapel "as a specimen of the vast boldness of the architect, who certainly piqued himself upon his leaving to posterity an instance of such small pillars bearing so great a load as the vaulted ceiling: and at the same time, one would not have supposed them to have stood so firm of themselves as even to resist the force of an ordinary wind." He also conjectures that these small shafts must have been originally supported by frames of timber, carefully contrived, which remained till the "vaulting was finished, and thoroughly consolidated together." It should be observed, as a subject of curiosity to the modern architect, and as complimentary to the original builder, that the small purbeck shafts consist of one, two, or three stones, whilst the central parts of the large columns are composed of several rows, or layers of small squared stones, laid with mortar. It is evident that the latter must have been pressed down and settled some inches by the incumbent weight, whilst the former would continue as

originally placed. Had these two members been raised at the same time, and precisely of the same height, when the compounded column sank by pressure, the other must have split, or bent, or snapped. In other parts of the church we thus find some of the purbeck shafts either shivered to pieces or broken. The principal walls of the whole edifice are composed of a fine durable stone obtained from Chilmark in Wiltshire.

Plate XIII. is a view of the north aile of the choir looking west, and shows the east and north sides of the Audley chantry, the clustered columns and arches on the north side of the choir, the bishop's throne, with the form and ribs of the vaulting of the aile.

Plate XI. is a view taken from the small northern transept looking south, and comprises several features in this portion of the church. In the foreground is a wooden open screen, separating the transept from the aile. Close to the first clustered column is an altar monument, supporting the effigy of Bishop Poore; near which is a piscina and an ambre, or cupboard for holy vessels, attached to an altar. Beyond the screen, on the left hand, is seen the square top of the Audley chantry, and the pyramidical apex of a monument ascribed to Bishop Bingham. Near this is a pier surrounded by several small shafts, from which rise three separate arches. One of these, supporting an *inverted arch*, appears to have been raised subsequent to the original work, and has a corresponding arch on the opposite side of the choir. These were probably erected when the upper part of the tower and the spire were built; and intended as buttresses or supports to the wall and columns on the eastern side of the tower. Under the central tower in Wells Cathedral there are similar arches, but they are very unusual. The capitals are adorned with sculptured foliage (see fig. 2, in the *wood-cut* in the following page), beneath which is its plan: the right hand side shows the later work, where there are only half instead of whole columns. Fig. 1, with the plan, shows the forms of the capitals and bases of the other columns of this transept.



In this northern transept is a very fine and curious *lavatory;* also a niche, with an elaborate canopy, finials, &c.; and part of the old *organ-screen,* two niches of which are represented in Plate XV. The capitals of this are very bold and elegant; whilst the mouldings of the arches, with the various busts and foliage, resemble the style of the west front and the chapter-house.

Plates VI. and XXV. display some of the exterior parts on a larger scale than they could be represented in the general views. Plate VI. A. pinnacle, buttress, parapet, roof, and water table at the south-east angle of the small transept: B. pinnacle at the north-east angle of the choir: C. staircase turret, covered with tracery, and crowned by five pinnacles, at the north-west angle of the west front. This is the same as shown in the north porch, Plate IV. and also in Plate XVIII.; but in the latter the centre pinnacle or spire appears much taller, from being drawn geometrically: D. a pinnacle, with crocketed pinnacles attached, &c. at the north-east angle of the aile of the great transept. This appears to be about the age of Henry the Sixth.

Plate XXV. A. pinnacle at the angle of the north porch, with the crown of a buttress, and crockets running up the coping stones: B. portion of the top of the original tower, terminated by an embattled moulding. The union of this with the later work is shown in Plate XXII.: C. pediment,

with blank windows, buttress, crockets, one of which is drawn larger, G. at the east end of the lady chapel: D. E. F. H. and I. various sculptured crosses and finials to other pediments.

Having pointed out the principal features of the building, as represented in the accompanying prints, it remains now to offer a few remarks explanatory of the ground plan, and then conclude with an enumeration and some account of the monuments.

Immediately after building the church, it appears there were three *Altars* consecrated at the east end, by Bishop Poore; but subsequently others were founded, and respectively dedicated to St. Martin, St. Mary Magdalen, St. Thomas the Martyr, St. Edmund, St. Andrew, St. Anne, and one called the Morning Altar. Another to the Holy Relics was founded by Bishop Waltham. John Thatten founded one in 1433, under the united patronage of the blessed Virgin, St. Dionisius, and St. Lawrence. "At these altars the following chantries were established:—that of Bishop Bridport, in 1263, at the altar of St. Mary Magdalen; of Bishop Longspee, at the altar of St. Stephen; of Henry Blundesdon, in 1335, at the altar of St. Thomas the Martyr; of Roger and John Clown, before 1390; of Bishop Chandler, in 1394, at the altar of St. Andrew; of Robert de Carwyle, canon and treasurer, at the altar of the holy relics; of Bishop Metford, about 1406; and, finally, the Hulse Chantry, which was founded between 1430 and the reformation."[11]

Walter, Lord Hungerford, after making liberal grants for repairing the spire, enclosed a space as a chantry-chapel between two pillars on the north side of the nave, near the tower, for two priests to celebrate two masses daily, besides the morning service.[12] In 1470, Margaret, relict of

[11] In the time of Edward VI. when these were suppressed, the *Blundesdon Chantry* was possessed of 12 *oz.* of plate, and of clear value of land, £9. 5*s.* 9*d.* with goods and ornaments 4*s.*; the *Audley Chantry* had 30 *oz.* of plate, land £16. 18*s.* 6*d.* and goods and ornaments £1. 1*s.*; *Clown Chantry* had 13 *oz.* of plate, land £6. 16*s.* 10*d.* goods, &c. 2*s.* 6*d.*; *Hungerford Chantry*, plate 26 *oz.* land £16. 13*s.* 4*d.* goods, &c. £1. 6*s.* 6*d.*; *Walter Hungerford's Chantry*, plate 10 *oz.* land £17. 6*s.* 8*d.* goods, &c. 12*s.* 4*d.*; *Hulse Chantry*, plate 6 *oz.* land £9. 6*s.* 8*d.* goods, &c. 6*s.* 6*d.*; *Waltham's Chantry*, plate 9 *oz.* lands £5. 6*s.* 8*d.* goods, &c. 13*s.* 4*d.* Dodsworth "Historical Account," p. 168, from the Chapter Records.

[12] Dugdale's Baronage, vol. ii.

Robert, Lord Hungerford, erected another chantry chapel on the north side of the lady chapel. At the beginning of the following century, Bishop Audley raised an elegant chantry chapel at the south-east end of the choir; and this is the only perfect specimen of that species of monument now left in the church.

In the reign of Henry VIII. the commissioners, or visitors of this church, inquired, among other things, if "the Book of Customs, attributed to Osmund, was genuine?" This was answered in the affirmative; and, at the same time, an inventory of the jewels and riches of the cathedral was delivered by the treasurer.[13] By an ancient mass book, about the age of

[13] The furniture and appendages were splendid and costly, as appears by this *Inventory;* the chief articles of which I shall proceed to specify, with their original names and descriptions. The whole inventory occupies seventeen pages in "The Antiquitates Sarisburienses." 1. *Imagines:* one of the Deity, "with our Savior, young," 74 *oz.*; one of our lady, 50 *oz.*: another "grate and fair ymage of Seynt Osmund," 83 *oz.* of silver, gilt, and "ornate*" with precious stones and pearls. 2. *Cistæ cum reliquiis:* one chest, "cleanly made," covered with cloth of gold, shields of noblemen set with pearls, with lock, "gemmels," and key, silver and gilt: another painted and gilt, with precious stones and knobs of glass, "broidered with coral, and painted within like silver." Several other chests are specified; one of which contained "relicks of the eleven thousand virgins in four purses, with this scripture, *Ex dono domini Asserii.*" 3. *Pyxides:* several of these are mentioned, of ivory, silver, crystal, &c.; one of which contained "the chain wherwyth St. Catharine bound the devil." 4. *Cruces:* one a cross flory of gold and silver, standing on four lions, and having "part of our Saviour's cross; with plates of gold, and many stones of divers colours, and pearls." A great cross, silver and gilt, with images, &c. weighing 180 *oz.* 5. *Calices*, silver and gilt, with patens, spoons, &c. Eleven of these chalices are named, &c. one of which weighed 76 *oz.* 6. *Feretra:* one "feretrum, silver and gilt, with one cross isle and one steeple in the middle, and one cross in the top, with twenty pinnacles, and an ymage of our lady in one end, and an ymage of Seynt Martin in the other; it is set in a table of wood, and a thing in the middle to put in the sacrament when it is born; weighing 503 *oz.*" 7. *Candelabra:* one candlestick, silver and gilt, "with dyvers ymages;" eight great and fair candlesticks of gold, "curiously ornate with dyvers workings and chasings in each of them; weighing 642 *oz.*;" two others given by Bishop Poore; four with curious jewels and precious stones, given by Richard Durnford. 8. *Philateria:* one of crystal, three of silver, gilt, and containing among other relics, a tooth of St. Macarius, and a jawbone of St. Stephen, &c. 2. *Tabernacula cum reliquiis:* a tabernacle of ivory, with an image of our lady in the middle, the salutation in one leaf, and the nativity of our lady in the other. Another tabernacle of ivory, and two others of wood, "ornate with silver, with the breast bone of St. Eugenius, and dyvers precious relicks." 10. *Ampullæ cum reliquiis:* eight of these are specified, of crystal with silver, and containing

* See Milton's Sampson Agonistes, Newton's Edition, 1766, vol. ii. p. 259.

Edward IV. it appears that this church possessed no less than two hundred and thirty-four sacred relics, divided into four classes, of apostles, martyrs, confessors, and virgins. In the same book is a list of those benefactors who were regularly commemorated in the prayers of the church.

Leland (Itin. iii. 80.) has preserved extracts from the Martyrologe, showing that *Alicia*, heiress of the powerful family of Brewer, granted all the stone required for this church during twelve years. He also commemorates *Helias de Derham*, the friend of Bishop Poore, as the superintendant, or *architect* of the works, for twenty-five years: and, for the same time, Robert is named as chief mason or builder. After Poore's death the church was prosecuted by his successor, Bingham, who obtained a royal grant, to appropriate the produce of all fines due to the dean and canons for the use of the new fabric. In 1244 the Archbishop of Canterbury granted an indulgence of forty days to such persons as contributed to "the new and wonderful structure;" which, they observe, "now begins to rise, and cannot be completed without the assistance of the faithful." [14]

"a toe of St. Mary Magdalen, a tooth of St. Anne," &c. 11. *Thuribula:* fourteen pairs of censers are mentioned under this head, ornamented with leopards' heads, windows, pinnacles, rings, chains, and bosses. 12. *Chrismatoria:* six silver, gilt, enamelled, &c. having two pots for oyl and cream. 13. *Casulæ* and *Capæ:* under this head are enumerated forty copes and sixteen chesibles of cloth of gold, white satin, white velvet, red velvet, &c. all ornamented with images, and tabernacles of gold; "powdered with lyons, ostrages, troifoils, flower de luces, and dyvers armes." 14. *Mitra:* eleven mitres, four of which were "garnished with stones in a curious wyse." 15. *Pelves:* four basins with trefoils within, pounced and chased in the midst with a falcon of gold; a fat of silver for holy water, a saucer, a squared sconce, two phyals, a calefactory, &c. 16. *Serta:* being five garlands, silver gilt, with stones, &c. 17. *Panni pro Summo Altari:* consisting of twelve cloths of gold, purpure and gold, white, blue velvet, red velvet, &c. all richly adorned with images, &c. 18. *Morsi:* twelve of these are named of silver, gilt, copper, plated upon wood, and enamelled. 19. *Textus Evangeliorum:* a text after John, gilt with gold, and having precious stones, and the relicks of divers saints, given by Hubert de Burgh; another after St. Matthew; a third after St. Mark; and others of Lent and Passion. 20. *Casulæ et Capæ viridis coloris:* three copes of green cloth of gold, &c. and five chesibles, "with two tunicles of one suit, with trees and birds of gold, with three albes of dyvers sorts."

[14] Dodsworth, Hist. Account from the Bishop's Records.

CHAP. VII.

ACCOUNT OF THE MONUMENTS, AND ANECDOTES OF SOME OF THE PERSONS TO WHOSE MEMORY THEY ARE RAISED.

THE sculpture and architectural forms which belong to the chantry chapels and old monuments of this cathedral, are entitled to distinct consideration; and the greater part of the effigies, as illustrative of the progressive state of the art of sculpture, and style of costume of different ages, demand faithful representations and a particular description. In those of prelates we trace a successive change in all the articles of official dress: the mitre, crosier, chesible, episcopal gloves, dalmatic, stole, alb, &c. are all varied in form and ornament; and in those of the nobility and gentry, all of whom appear to have been military men or warriors, we perceive great variation in all the body armour, and weapons, from the era of the Anglo-Norman dynasty, to the time of the Cromwellian civil wars. These peculiarities and distinctions claim the notice of the antiquary, and are proper subjects for the pencil and graver. Not only on these accounts are the ancient effigies of this church interesting, but also as personal memorials of eminent characters; of illustrious prelates, whose learning, wisdom, or fortitude rendered them at once objects of admiration and terror to their contemporaries, and of veneration to later ages; of heroes and statesmen, who braved death and persecution in times of peril and civil warfare to secure the integrity of their country, and maintain the rights of Englishmen. Every record of such persons must be dear to the true antiquary and patriot; and even the mutilated statue, if examined with this association,

must become highly interesting. With minds thus prepared, let us briefly review the monumental memorials within the walls of our church, examine the forms and peculiarities of the different effigies, and endeavour to make ourselves spectators, or companions of the respective individuals whom they portray. Although the cathedral church of Salisbury has not so numerous an assemblage of tombs as some other churches, yet it contains several fine and interesting specimens, commemorative of different bishops of the see, and of noblemen of former times. Were all these in their original state we should view them with more satisfaction; but this, though much to be desired, is scarcely to be expected. Some of them have been greatly mutilated, some are of doubtful application, others are associated with discordant appendages, and all have sustained injury. Still, however, it is but just to remark, that during the late reparations and changes at this church, it was deemed advisable to remove many of the tombs from their original situations, and place them, with some attention to order and arrangement, between the columns on each side of the nave. There are persons who have reprobated this proceeding as an unwarrantable innovation; but when negligent or careless officers of a church suffer absurdities or incongruities to be committed, monuments to be fixed in improper places, or irrelevant alterations to be made, it is certainly laudable and commendable in others to rectify such defects.

In noticing the tombs I shall refer to them in the order enumerated on the GROUND PLAN. Plate 1. No. 1. and 2, flat stones without inscriptions, said to have been brought from the cathedral of Old Sarum. 3. Is a defaced effigy, or rather a small figure in demi-relief, lying on its back, with a plain mitre resting on a cushion or pillow, the feet against a dragon, a pastoral staff in the left hand, and over the head is a trefoil canopy, with two figures of small angels resting against the outer moulding. (See Plate 1. No. 3, of monuments.) This effigy, representing a *boy*, or *chorister bishop*, is probably unique; and as such, may be regarded as a singularity and curiosity in ancient sculpture, and in episcopal rites. The discovery of this figure occasioned much speculation at the time; and the Rev. John Gregory, chaplain to Bishop Duppa, wrote a dissertation on the subject, entitled,

"Episcopus Puerorum in die Innocentium," &c. The result of his investigation explained a remarkable and silly custom practised in former times at this cathedral, as well as in many others, both in England and on the Continent. On St. Nicholas' day, annually, it was customary to elect from among the chorister boys, one who was to assume the title, dignity, and consequence of a bishop; he was to be pontifically habited, bear a pastoral staff, wear a mitre, and exercise the authority of a bishop among his associates. These acted the parts of canons and prebendaries; and on the eve of Innocents day, they performed the same service, excepting mass, as was customary with the regular officers. They went in procession through the western door of the church to the altar, habited in copes, with lighted tapers. The chorister bishop afterwards appeared at the first chapter, and was allowed to receive the offerings made at the altar on the day of the procession. This puerile ceremony had attained so much consequence at the time of Bishop Mortival, that he enjoined in his statutes, the choral bishop should not "make visits," or "keep any feast;" but "remain in the common hall with his companions, unless he be invited to the table of a canon for recreation; and shall frequent the school and church with the rest of the choristers immediately after the feast of the Innocents. And, as in former times, when the boys made their annual procession to the altar of the Holy Trinity, much disorder and pressure arose, from the concourse of people, to the injury of individuals and of the church itself, the penalty of the greater excommunication is denounced against such as shall so offend; and all are strictly prohibited from interrupting the said boys in their procession, or any part of their ceremony."[1]

4. Plate 3, No. 1, of monuments, is the effigy of a knight or warrior, clad in chain armour from head to feet, with a surcoat, a long shield, his right hand resting on the hilt of a broad sword, and his legs crossed, with a figure of a lion at his feet. This is supposed to represent the figure of

[1] Gregory's Essay; Statutes of Bishop Mortival. For other collateral accounts, see Drake's Eboracum, p. 481; Antiquities of Norwich, 1768. p. 399; Thoresby's Vicaria Leodinensis, 1724, p. 25; Archæologia, vol. i. art. xxxix.; Processionale secundum Usum Sarum; and Antiquitates Sarisburienses, p. 176.

William Longspee, eldest son of the Earl of Salisbury of that name, and of Ela his Countess. Matthew Paris, and other historians, relate some curious and interesting particulars of the heroic adventures of this young warrior, who was slain at, or near Cairo in Egypt in 1250.

5. Delineated, Plate 1, No. 2, of monuments, is a figure in demi-relief, pontifically robed, with an ornamented mitre, a staff in the left hand, the right hand elevated on the breast, with two fingers extended, a dragon at the feet, and the whole figure enclosed by a border of scroll work and birds. This is attributed to BISHOP JOCELINE, whose body, with those of Osmund and Roger, was removed from the church at Old Sarum to that of Salisbury in 1226. See ante, p. 16.

6. Shown, Plate 1, No. 1, of monuments, is a slab of purbeck marble, with the figure of a bishop in half relief, the right hand and arm raised, and the left hand holding a crosier. The mitre is plain, but on a band down the centre of the chesuble, and on the border are words inscribed, and others are cut round the edge of the stone. These inscriptions, and this monument, have occasioned much speculation. Leland first noticed part of the inscription, and Gough discovered that round the edge. The latter also wrote an essay on the subject, which was published in the Archæologia, vol. ii. with a print, very unlike the tomb. He attributes it to BISHOP ROGER, and gives the following reading of the inscription:

> ' Flent hodie Salesberie quia decidit ensis
> Justitie, pater ecclesie Salisbiriensis:
> Dum biguit, miseros aluit, fastusque potentum
> Non timuit, sed clada fuit terrorque nocentum
> De Ducibus, de nobilibus primordia duxit
> Principibus, propeque tibi qui gemma reluxit.'

The line on the front of the chesuble consists of these words, which Leland transcribed, when he visited Salisbury: After opem debenies in idem. The words on the border of the same are effaced; and it is singular that Mr. Gough does not give the least indication of this band, or the inscription, on his plate: and could these words have been traced, they would probably have pointed out the name of the person to whom the tomb was raised; which in Dodsworth's Account is assigned to Bishop Joceline, because it bears some

resemblance to a seal of that prelate. I must however coincide with Gough, because the style of sculpture is plainly of earlier date than that of monument, Plate 1, No. 2. Besides I do not perceive any resemblance in the chesuble, dalmatic, &c. of the seal, and that of either statue. In the inscription there are some singularities in the disposition and forms of the letters, as shown in the plate.

7. and 8. Altar-tombs, without inscriptions or figures, and of unknown appropriation.

9. An altar-tomb, with several panels, blank shields, and places for brasses, also unknown.

10. An altar-tomb, enclosing the remains of BISHOP BEAUCHAMP, removed from his chantry chapel at the east end of the church. In the alterations of 1789, the original tomb of our bishop was wantonly or carelessly broken, or misapplied by the clerk of the works; who was however soon dismissed from his situation, and Mr. Matthew, a gentleman of skill and integrity, substituted in his place. The present tomb was brought from the aile of the north end of the principal transept.

11. An altar-tomb, sustaining the effigy, in armour, of JOHN DE MONTACUTE, younger son of William, first Earl of Salisbury of that family. (See Plate 3, No. 3, of monuments.) This figure is cased in a mixed coat of mail and chain armour, with a very curious helmet, which rests on his crest, whilst his feet press against a lion: the belt on which his sword is suspended is much ornamented. At the side of the tomb next the nave are shields of armorial bearings in quatrefoil panels. This gentleman was celebrated in the famous battle of Cressy, and in other wars in France. He also served under King Richard II. in the expedition to Scotland. Marrying Margaret, daughter and heiress of Thomas de Monthermer, he acquired considerable landed property. By his will, dated March, 1388, he directed his body to be deposited in this church; or, if he died in London, in St. Paul's Church, near the font wherein he was baptised. In this will he also gave other directions about his hearse, tomb, &c. See Dugdale's Baronage, vol. i. p. 64.

12. An altar-tomb, of various parts, supporting the recumbent figure, in

white alabaster, of ROBERT, LORD HUNGERFORD, clad in mail armour, with a cap on his head, a collar of S.S. round his neck, his hands closed, and fingers pointed to his chin, an ornamented sword belt round his hips, and a small sword or dirk at his right side; there was another on the left side; his feet rest against a dog. (See Plate 4 of monuments, No. 4.) Robert was the son and successor of Walter, Lord Hungerford, and served under the Duke of Bedford in France. He married Margaret, sole daughter and heiress of Lord Botreaux. By his will, dated May 22, 1459, he directed his body to be interred before the altar of St. Osmund, in this church; and ordered ten pounds to be given to the clergy of the church for performing the office of the dead. His lady survived him, and founded the Hungerford chapel at the east end of the cathedral.

13. An altar-tomb, with a coffin-shaped slab at the top, and a modern inscription, *Anno M.XC.IX.* ascribed to BISHOP OSMUND. This was removed from the middle of the lady chapel; but at the removal no remains were discovered.

14. An altar-tomb, without inscription or ornament of any kind, commemorates CHARLES, LORD STOURTON, who was hung, March 6, 1556, in the market-place at Salisbury, for the murder of Mr. Hartgill and his son. This event caused much publicity at the time, and may be referred to as one of those instances of human malice, and malignant barbarity, which cannot be accounted for, and which puzzles the philosopher, and distresses the philanthropist. It is said that Lord Stourton, from mere antipathy and personal hatred against the two persons above named, had induced four of his own sons to assist him in murdering them, and afterwards to bury their bodies fifteen feet deep in the earth. This barbarous act was however afterwards discovered, and the principal assassin doomed to suffer an ignominious death in a public market place.

15. Is the situation of two altar-tombs, divested of brasses, and of an iron screen, which formerly enclosed them. These were raised to commemorate WALTER, LORD HUNGERFORD, father of Robert, already mentioned. The Earl of Radnor caused the rails to be removed, with other remains, and had them fixed up at the east end of the choir. (See No. 26, p. 96.)

16. An altar-tomb, of various parts, supporting the mutilated figure of a bishop in pontificalibus (See Plate 1, No. 4, of monuments). The chesuble of this effigy is rather of unusual character. At its feet are two animals, one of which is pierced by the crosier; and at the head are the remains of two small angelic figures. This statue, removed from the aile of the great north transept, represents WALTER DE LA WYLE.

17. An altar-tomb, supporting a fine effigy in alabaster, of SIR JOHN CHENEY, (See Plate 4, No. 5, of monuments). This gentleman was noted, in the wars between the houses of York and Lancaster, for his gigantic stature and prowess. In the famed battle of Bosworth Field he was one of the chosen band to surround and guard the person of the king. Richard, however, in a moment of desperation rode up to the spot, slew Sir William Brandon, and also unhorsed Sir John Cheney. The latter was afterwards rewarded by being made knight of the garter, and subsequently one of the privy council. In 1485 he was made a baron by writ of privy seal, and soon afterwards was employed in different military commissions and enterprises. In the 3d, 7th, and 11th years of Henry VII. he was summoned to parliament, and held the office of standard-bearer to that monarch till his death. Dying in the early part of the reign of Henry VIII. he was interred in the Beauchamp chapel. From this place his skeleton was removed in the late repairs. His thigh bones were found to measure twenty-one inches in length, being about four inches longer than the usual standard.

18. An altar-tomb of timber, with trefoil-headed niches at the sides, supporting a free-stone slab, and a stone effigy in mail armour. (See Plate 3, No. 2, of monuments.) The tomb, as well as the statue, have been elaborately painted, gilt, and otherwise decorated. The colours have been laid on a primed ground, fixed to canvass, and that fastened to the tomb. Round the border of the slab is a series of trefoil foliage, similar to what is to be found in various parts of the cathedral. The whole figure is enclosed in chain armour, excepting the upper part of the face; and even the helmet, which is flat at top, forms part of the general coat. The feet and hands are also encased in the same iron guard; over this is a loose surcoat, confined by a strap, or belt, round the middle, which also sustains

a long sword. On a large shield, with azure ground, are six animals, called lioncels by some, and leopards by others. Beneath the head is a small square pillow, but there is not any thing under the feet. This curious and interesting monument was raised to the memory of WILLIAM LONGSPEE, the first Earl of Salisbury of that family, who was natural son of Henry II. by fair Rosamond. Marrying Ela, daughter and heiress of William d'Eureux, he thereby obtained large landed property, and also his title. He was Sheriff of Wiltshire in the early part of the reign of King John, and afterwards Warden of the Marches of Wales. In the contention between that monarch and his barons our earl was first a royalist, but afterwards supported the cause of the barons, and was one of the witnesses to the justly revered Magna Charta.[2] Matthew Paris, and other old historians, speak in high terms of his prowess and military skill. He was engaged in many enterprises by sea and land; and having escaped dangers, in almost a miraculous manner, was at last destined to lose his life by poison. During his absence from home, Raymond, nephew to Hubert de Burgh, endeavoured to seduce the Earl's lady, Ela, but was repulsed, and obliged to conciliate a pardon by costly gifts. Disappointed in this attempt, he invited the earl to a banquet at Marlborough, and is then said to have mixed some poison in the food, to effect the death of his rival. The earl returned to his castle at Sarum, and dying there was buried in our cathedral; when certain indulgences were granted to such as should recite particular prayers at his tomb. His widow retired to Lacock, in Wiltshire, where she had previously founded an abbey, and continued lady abbess for eighteen years.[3]

19. A stone monument, with a canopy, or sort of hearse, covering a mutilated statue of a bishop, attributed to JOHN BLYTHE, who was originally interred in the lady chapel, whence this monument was removed. It was there placed north and south; and, according to Godwin, thereby called the "thwart-over bishop." Leland says that this tomb was constructed by Bishop

[2] Many copies of this national record were made, one of which is still preserved among the Chapter Records at Salisbury.

[3] See Dugdale's Baronage.—Mat. Paris.

Beauchamp for himself, but who afterwards erected a chantry chapel and tomb for his own remains.

20. A large stone monument, consisting of an altar-tomb in the centre, with an arched canopy resting on two square piers at the extremities; the whole of which is covered with panels and tracery, whilst the sides of the tomb are adorned with panels, &c. It had formerly a brass figure, shields, and inscriptions, all of which are removed. A view of this monument is seen between the pillars in Plate XII. It has been commonly ascribed to Bishop Metford, but is now appropriated to BISHOP WOODVILLE, who was interred in this church, 1484.

21. A noble monument, represented in Plate IX. comprising an altar tomb in the centre, supporting a finely-executed statue of a bishop (see Plate 2 of Monuments, No. 6), and covered by an arched canopy, resting on square piers. The whole of this is in an elegant and elaborate style of workmanship: each part is charged with sculpture and decoration, bespeaking the pomp and episcopal dignity of the ostentatious prelate whom it commemorates. The effigy is dressed in a full, flowing chesuble, with fringed border, covering a long dalmatic, the stole, and the alb. His mitre is high; and the remains of the crosier show that it was very elaborately carved. At his feet are two dogs, and two small angels support his pillow. This figure, as well as the tomb, are of fine white marble. The soffit of the canopy is charged with tracery (see Plate 4, No. 6); and round the edge of the arch is a series of birds, flowers, and scrolls, inscribed with "honor Deo et gloria." (See No. 5.) In the spandrils are the four shields of arms shown 1, 2, 3, 4. Deprived of inscription, this fine monument has been long attributed to Bishop Bridport, who died in 1262; whereas the style of architecture, sculpture, and costume is of a much later age, and points out BISHOP METFORD as the prelate whom it commemorates; besides his arms (No. 2.) appear in one of the spandrils on the north side.

22. A ponderous and clumsy monument, with statues representing SIR RICHARD MOMPESSON, Knight, and dame Katharine his wife, of Bathampton in Wiltshire. He died in 1701.

23. An altar-tomb, with shields, and the letters E. S. and figures 1555, raised to the memory of BISHOP SALCOT, or CAPON.

24. A noble architectural monument, of singular and original design, composed of stone, and resembling a chapel in miniature, to BISHOP BRIDPORT. (See Plate XXVI.) The whole fills up a space between two clustered columns, and is covered with a pedimental roof. On the north and south sides are two open arches of several mouldings, supported on clustered columns and single shafts; at the angles and centre are some elaborate finials; and the two faces, over the arches, are adorned with several pieces of sculpture, apparently representing different events in the life of the prelate who is interred beneath. Mr. C. A. Stothard, who has studied monumental sculpture with great care and assiduity, gives this account of the several subjects represented, beginning on the south side: "the first is a female figure with an infant lying on a bed, and attendants: this may be descriptive of his birth. The next discovers a figure kneeling to another: which we may conjecture to have been his confirmation. The following compartment exhibits a figure, clerically habited, sitting at a high desk reading to four youthful figures. In the fourth are two clerical figures; one, in a cap, more dignified than the other. They appear to join hands, or one of them is in the act of receiving something from the other. Behind is a tree, from which a shield is suspended, bearing, argent, a cross between four pallets, or bezants, or: perhaps this sculpture represents his first preferment. This conjecture is corroborated by the next, or first compartment on the north side, where are two figures, one in a gown, sitting, the other inclining towards him, with both hands extended as if in the act of doing homage: probably for his see. The next exhibits a procession, the hindermost figure of the group bearing a cross: possibly this alludes to the ceremony of consecrating the church by Bishop Bridport; and his death, which only occurred four years after, is shown in the next spandril. He is pontifically habited, extended on a bier, with angels at his head and feet. In the last spandril is a dignified figure, pontifically habited, without a crosier, enthroned in a niche or stall, sitting as in judgment. Before it is a naked figure, borne up by an angel,

with expanded wings: which evidently was meant to represent the ascent of the soul to heaven." It is rather singular that we do not find any incident, among these, allusive to building any part of the church; yet there can be no doubt but that Bishop Bridport made considerable additions to the fabric. The style of the monument and its details imply a coeval date with the chapter-house and west-front. In the recumbent statue, beneath the arched canopy, we perceive the vestments and ornaments varying from all the other examples here delineated. Over the head is a pediment, with a cinquefoil arch, a castellated object above, and two small angelic figures elegantly disposed at the sides of the head offering incense. Both hands are in gloves; and whilst the right hand is extended as in the act of benediction, the other holds a crosier. On the south side, at the feet of the statue, are a piscina, ambre, &c.; implying that there was originally a chantry chapel attached to this highly curious and interesting monument. Mr. Gough, and most other writers, have ascribed the tomb to Bishop Ayscough; but he was buried at Eddington, and the architecture of his time was very unlike that of the tomb now referred to, which seems extremely probable to have been formed when some great works were going on at the cathedral, and therefore executed by the same artists. In the forms and attitudes of the small angels, and in some of the basso relievi, we perceive a simple grace and beauty, which entitle them to be termed classical specimens of art; and from which later artists have not thought it derogatory to take hints, and even make designs.

25. Opposite to the last tomb is a pointed ogee arch, ornamented with crockets, and surmounted by a rich finial: beneath is a flat slab, which had formerly a brass. It is said to cover the remains of WILLIAM DE YORK, who died 1627; but the style of the arch indicates a later age.

26. An enclosed chapel, sacred to the memory and remains of the HUNGERFORD FAMILY, now constituting a seat or pew for the Radnor family, of Longford Castle. The present Earl of Radnor, with laudable zeal for honourable birth and genealogy, has emblazoned in this tomb the principal alliances of the Hungerford family, and has preserved the ancient iron work which formerly enclosed the tombs in the nave of the church.

27. An altar-tomb attached to, and partly let into the wall, with a canopy, and ornamented with panelling, tracery, and shields. On the frieze, at the top, is "*Fiat voluntas Dei, W.*" and a barrel or tun. On a shield is "*Wil.*" and a tun. This tomb is usually ascribed to BISHOP WICKHAMPTON, who died 1284; but the style of architecture and sculpture is certainly as late as the end of the fifteenth century; and the arms on the centre shield, impaling those of the see, are the same as Bishop Audley's. There was *William Wilton*, a chancellor, in 1506.

28. A gorgeous monument of stone and marble, painted and gilt, and filling up the east end of the south aile. It is composed of a heterogeneous mass of parts; in which architecture, sculpture, heraldry, history, allegory, Latin, English, &c. are jumbled together; as if intended by the designer to dazzle the eye, and confuse the mind of the spectator. To describe the whole, with its associations, would occupy a volume, and such description could interest only a very few readers: suffice it to say, that here are obelisks covered with military trophies, a sarcophagus supporting two effigies of a man and woman, two other statues in armour, also several columns, arches, and armorial bearings, four allegorical statues, with supporters, crests, &c. This sculptor's pattern-shop, as it may be termed, was raised to the memory of EDWARD, EARL OF HERTFORD, eldest son of Edward, Duke of Somerset, who died April 6, 1621, aged eighty-one. His lady, Catharine, Countess of Hertford, daughter of Henry Grey, Duke of Suffolk, was also interred here, January, 1563. Other members of the same family were buried at this place.

29. A monument of stone, "curiously wrought," at the east end of the north aile, is composed of architectural and sculptural members. (See Plate V. of monuments.) On the centre of a broad base, are the recumbent effigies of a man and woman, the former in armour, and the latter in a long robe of state. At each angle are pilasters, and a twisted or spiral column, supporting an entablature, which again supports pediments, globes, spheres, obelisks, and statues. The latter are intended to personate the cardinal virtues, &c. This monument commemorates SIR THOMAS GORGES, Knight, of Longford Castle, who died March 30, 1610, aged seventy-four;

and his lady, Helena Scrachenberg, Marchioness dowager of Northampton, who died April 25, 1635, aged eighty-six.

30. An arched niche in the wall, with a coffin-shaped stone, bearing a cross-fleury, in relief, is attributed to BISHOP ROGER DE MORTIVAL, who died in 1329.

31. A truly elegant chantry chapel, raised to the memory of BISHOP AUDLEY. (See Plate XIII.) At the time this building was erected, monumental sculpture and architecture were advanced to their zenith of pomp and ornament.[4] Largeness in quantity, elaborate and minute in detail, with great precision and care in finishing, were their characteristics. The artists also chose a soft fine freestone, or chalk, for their material, which was easily worked, but was liable to repeated injury. In the chapel now referred to, we find all these peculiarities. It consists of an open screen on the north and south sides, with walls covered with tracery, abutting against pillars to the east and west, and surmounted by a canopy, or roof. The inner surface of the latter is adorned with elegant fan tracery. Round the summit is a rich open parapet; and at each angle, and at the centre, rise octangular turrets, or pinnacles. Parts of this tomb were formerly painted and gilt. On different shields are E. S.;—E. A.;—I. H. S.;—and I. H. S. combined with MARIA, also the bishop's arms, and other devices.

32. A stone monument, having a flat slab beneath a canopy. On the north side is an ogee arch, the outer moulding of which sustains ten small statues of angels reclining against the arch. At the summit is an elaborate finial, behind which is a series of pinnacles, pediments and crockets, forming an open pyramid of three stories. On each side of the arch are two small panels, with acute croketed pediments. This monument being without inscription, date, or armorial bearings, is conjectured to belong to BISHOP BINGHAM, who died November 3, 1246.

33. An altar-tomb, supporting an effigy of a bishop in pontificalibus. (See Plate 2, No. 5, of monuments.) The statue and slab on which it

[4] The splendid monumental chapel of Bishop Fox at Winchester, and that of Dean Oxenbridge in St. George's Chapel, Windsor, are of nearly the same style and character. The latter is represented and described in "the Architectural Antiquities of Great Britain," and the former will come into a subsequent part of "the Cathedral Antiquities."

rests are ascribed to BISHOP POORE, the founder of the church. It was removed to this place from the north side of the high altar, where the effigy originally reclined beneath a canopy. The vestments of this statue, the crosier, the architectural ornaments, the plainness of the mitre, and the demi-angel, with a globe and a crescent in its hands, are all curious and peculiar. The face has a full beard; round the border of the tomb is a series of trefoil leaves, and beneath the feet is a dragon, evidently pressed, or crushed to the ground. On removing the tomb, a skeleton was found beneath, which is re-deposited in the present spot. This discovery, and the published accounts of our bishop, have occasioned much speculation: for it is generally reported that the body of Bishop Poore was interred at Durham, and his heart at the monastery of Tarraunt, in Dorsetshire. (See ante, p. 27.) If this be correct, we are surprised at finding a skeleton here: and yet there seems every reason to conclude that the present statue represents the founder of the church.

34. A large and curious *brass*, inlaid in a slab, with a representation of a castle, and the figure of a bishop, pontifically habited, standing at the second entrance. At the outer gate is the figure of a knight, having a battle axe in the right hand, and supporting a shield on the left arm. Beneath this were three shields of arms, representing the bearings of BISHOP WYVILL. In front of the castle are some hares, or rabbits. Round the border is an inscription, part of which has been destroyed. An etching of this brass, with an account of it, is published in Carter's "Specimens of Ancient Sculpture and Painting." Near this slab are grave-stones to the respective memories of Bishops JEWEL and GUEST.

35. In a recess, beneath a flat arch, is an effigy of an emaciated figure; and on the wall above are some remains of a painting, to the memory of THOMAS BENNET, who was precentor of this cathedral from 1541, to his death, 1558. On the facia at the top of the tomb is this inscription; "*Misericordas domini X. P. S. in eternum cantabo A. D.* 1554."

36. Is the figure of a skeleton, but for whom it was formed is unknown.

Such are the principal ancient monuments still preserved within the church. There are however others to various persons, some of which claim notice on account of the characters commemorated. Immediately

within the great western door (marked *w* in the ground plan), is a large marble monument, with a statue, meant to personate Hibernia, raised to the memory of THOMAS, LORD WYNDHAM, of Finglass in Ireland, who died, Nov. 24, 1745, in the sixty-sixth year of his age. This monument was executed by Rysbrack. On the opposite side of the centre door-way (*u* in the plan), is another monument, mostly of black marble, to the memory of DR. DAUBIGNY TURBERVILLE, a physician of some eminence, who died in this city, April 21, 1696, in the eighty-fifth year of his age. Pope, in his life of Seth Ward, has recorded some particulars of this gentleman. Against the south wall, near the south transept, is a marble slab with a bust to the memory of LORD CHIEF JUSTICE HYDE, who died May 1, 1666. On the floor is a brass, marking the place of sepulture of BISHOP HYDE, who died August 22, 1667. Near it repose the remains of DR. STEBBING, Archdeacon of Wilts, and chancellor of the diocess. This gentleman engaged in the Bangorian controversy, and also opposed Bishop Warburton's "Divine Legation of Moses." He was likewise author of a collection of tracts, and of some sermons: he died in 1763, aged seventy-six. Against the wall of the south transept is a marble slab, commemorative of ROBERT HAYES, youngest brother of James Earl of Carlisle: he died September, 1625. Near this is another mural marble slab to BISHOP THOMAS, who died June 20, 1766. A small marble slab in this aile commemorates BISHOP HUME, his wife, and three of their daughters: he died June 26, 1782. In the great north transept are some monumental slabs to different branches of the Harris family; ancestors and relatives of the present Earl of Malmsbury. One of these, executed by J. Bacon, R. A. commemorates the late JAMES HARRIS, Esq. the amiable and learned author of "Hermes," "Three Treatises," &c. and of other literary works. A memoir of this gentleman, with a corrected edition of his writings, has been published by his son, the Earl of Malmsbury. On the same wall is another marble cenotaph, sacred to the name and memory of WILLIAM BENSON EARLE, Esq. a musical and literary amateur of Salisbury, who was buried at Gratley in Hampshire. The present monument was executed by J. Flaxman, R. A. and has a figure representing Benevolence unveiling, in low relief, the subject of the Good Samaritan. Mr. Earle was born July 7, 1740, and died

March 20, 1796; and was justly admired for many amiable traits of character, and for great benevolence. Against the north wall of this transept is a marble slab, lately executed by Flaxman, to the memory of WALTER LONG, Esq. who died March 20, 1807, aged eighty-four. He was a native of Salisbury, and was a bencher of the Society of Lincoln's Inn, and senior judge of the Sheriff's Court, London. The artist has portrayed a medallion portrait of the deceased, in the centre of his tomb; and placed two small statues, designating Justice and Literature, in niches at the two extremities. In the north aile of the choir was interred the Rev. JOHN BAMPTON, canon residentiary of this church, and founder of the Bampton Lectures. Near this is a marble monument for JAMES, EARL OF CASTLEHAVEN, who died May 6, 1769. The late earl and countess were interred in the same place, but are not noticed by either tomb or inscription. In the south side of the small transept is a memorial to JOHN CLARKE, D.D. dean of this church, who died July 4, 1757. Another commemorates SETH WARD, bishop of this see, whose likeness is preserved in a bust at the top of the tomb. EDWARD YOUNG, D.D. Dean of Sarum, and father of the poet of that name, also lies here; and in the south aile are interred the remains of BISHOP DAVENANT, who died April 20, 1641.

Among numerous interments in the cloister, is that of FRANCIS PRICE, clerk of the works to the church, and author of a very useful account of it. He was buried in the eastern walk (*t* in plan,) in 1753. DR. JOHN EKINS, the late dean, was buried here in 1808.

A curious and novel monument is now preparing, to be placed in this church to the memory of the family of POORE, of Wiltshire. It is designed by a learned member of this cathedral, the Rev. H. Owen; and from his intimate knowledge of the ancient architecture of England, we may anticipate something at once opposite and pleasing.

MEASUREMENTS AND REFERENCES TO PRINTS NOT ALREADY DESCRIBED.

DIMENSIONS. Extreme *length*, 474 feet; interior, 450 feet. This space may be divided into three portions; *viz.* the nave, from the western door to the organ-screen, 229 feet; thence to the lady chapel, 151 feet 6 inches, and the

latter 69 feet 6 inches.—*Widths.* West front, externally, 112 feet, and 217 more to the southern extremity of the cloister wall: great transept, externally, 230 feet; interior of nave 34 feet, and with ailes 78 feet: great transept, N. to S. 206 feet; width of ditto, with aile, 57 feet: small transept, N. to S. 145 feet; width of ditto, 44 feet: width of choir and ailes, 78 feet; of lady chapel, 37 feet 3 inches.—The *heights* of the vaulting of the nave, choir, and transepts, 81 feet: of the ailes and lady chapel, 40 feet: externally, to the top of side ailes, 44 feet; parapet, 87 feet; point of roof, 115 feet; parapet of tower, 207 feet; and summit of spire, 404 feet. The *cloister* forms a square of 181 feet 9 inches within the walls, and is 18 feet wide between the side walls and windows: the height of the vaulting is 18 feet. The *chapter-house* is 58 feet in diameter, internally; and 52 feet high to the vaulting.

Ground Plan: Plate I. A. central western door-way to the nave, C. C.: B. B. lateral doors to the ailes, D. D.: E. north porch: F. a chapel, or passage, now used as the consistory court: G. north transept; H. its aile: I. south transept, and J. its aile: K. centre of the tower: L. choir, or presbytery: M. its south, and N. the north aile: O. small north transept, with aile, P.: Q. small south transept, with its aile, R.: S. the lady chapel: T. the muniment room, or vestry: U. north walk of cloister: V. W. and X. the west, south, and east walks: Y. passage or vestibule to the chapter-house, Z. The small letters refer as follows: a. situation and form of the ancient Hungerford chapel, and b. that of Bishop Beauchamp: c. site of the old altar: d. place fitted up for morning prayers: e. a fine ancient lavatory of stone, close to which are an ambre and piscina, also a modern font: f. and g. show part of the old organ-screen, two arches of which are represented. Plate XV. h. an ambre, &c.: j. pulpit: k. the bishop's throne: l. m. n. and o. ambres: p. door-way through the wall: q. ditto to the library over the cloister: r. ditto to the cloister.

Plate XIX. No. 1. Elevation and section of one compartment or division of the nave at the west. A. the porch, with a stone seat: B. base of the buttress: C. section of the door-way: D. door-way to the consistory court, with two different shaped arches: E. double window of the side aile: F. opening from the nave to the space over the ailes, in which one wide flattened arch

embraces four others: G. the upper or clere-story window, of three lights: H. section of the western window: I. an ornamental facia or frieze of quatre-foil panels, within lozenge mouldings, continuing through this portion of the west front: M. N. statues in niches: O. coffin-shaped tomb, resting on a plinth, P.: R. R. central column, formed of small square stones: and S. S. tall thin shafts of purbeck marble, four of which are almost attached to each clustered column of the nave: T. junction of the ribs which cross the vaulted roof, V. V.: U. rib extending directly across the nave. No. 2. Exterior elevation of one portion of the aile and nave: A. B. side and front of the buttress to the ailes: C. parapet to ditto: D. double window continued all round the church: E. exterior of the upper window, also continued all round the church: F. parapet to the nave and choir: and, G. section of the same.

The repairs and alterations made to this church under the prelacy of Bishop Barrington, and directed by the late James Wyatt, Esq. have excited much local, public, and literary criticism. It is the duty of the historian to review such proceedings with strict impartiality, and to exercise a discriminating judgment in separating truth from falsehood, and personal opinions and prejudices from just sentiments and liberal animadversion. In the alterations alluded to, there was certainly much professional skill and caution exercised; although it is equally evident that some of the changes might have been better effected. To uphold and preserve the principal walls and parts of the fabric is the bounden *duty* of the dean and chapter, and of the professional men they employ; their next care is to guard the genuine monuments of antiquity from dilapidation and removal; and they are further required, by the laws of good taste and good sense, to prohibit the introduction of all discordant, injurious, and absurd objects into their cathedrals. Though these duties seem apparent and reasonable, and although most cathedrals are endowed with funds for such important purposes, and laws to enforce their proper application, whilst one has often been misapplied, the others have been neglected and evaded. At Salisbury there is less to complain of than in most of the other cathedrals.

In 1789, the bishop, with the dean and chapter, found it necessary to con-

sult Mr. Wyatt about the architectural state of the church; and it was then determined to effect the following alterations and repairs, some of which were matters of necessity, and others of expediency. At the east end, abutting against the north and south walls of the lady chapel, two extraneous chapels were raised in the fifteenth century, by Bishop Beauchamp, and by Margaret, relict of Robert, Lord Hungerford. Both had been progressively occupied by tombs and lumber, and also suffered to fall to decay. These were taken down, the tombs removed to other places, and the ornaments and materials used in fitting up the present lady chapel, and the new organ-screen. A tasteless wooden altar-screen was taken away from between the lady chapel and choir; and other tombs, at this part, were removed to the nave and small north transept. The walls, windows, and buttresses of the virgin chapel were restored, and rendered uniform; the eastern window was adorned with painted glass, and the side windows also with plain stained glass; the floor was raised, and the inside of the walls covered with niches and sculptured ornaments; the stalls and seats of the choir and bishop's throne were mostly made new, as was also the organ, and its fine stone screen. Some screens which enclosed the ailes of the transepts, and two small porches at the extremity of the north transept, and at the east end of the south aile, were removed at this time. The vaultings of the choir and small transept, which had been covered with paintings, as well as the whole of the vaulting of the nave, &c. were washed over with a light stone colour. On the outside of the church some essential improvements were made; a spacious drain was formed all round the church to carry off the water, the whole area of the church-yard was raised and levelled, new gravel walks made, and a large detached belfry, at the north side of the church, was taken down.

The diocess of Salisbury comprises Wiltshire and Berkshire, and is divided into the archdeaconries of Sarum, Wilts and Berks. The members of the cathedral are a bishop, dean, precentor, chancellor of the diocess, chancellor of the church, treasurer, three archdeacons, a sub-dean, and sub-chanter; forty-one prebendaries, of whom six are residentiary, and called canons; four vicars choral; seven lay vicars, or singing men, of whom one is organist; eight choristers, and other inferior officers.

A CHRONOLOGICAL LIST OF THE BISHOPS OF SALISBURY,

WITH

CONTEMPORARY DEANS, KINGS, AND POPES.

No.	BISHOPS.	Consecrated or Translated.	Died or Translated.	Buried at	Deans.†	Kings.	Popes.‡
	OF WILTSHIRE.	From	To				
1	Ethelstan	 909	———	——	——	Edward the Elder..	Sergius III.
2	Odo, Severus.....	 920	.... Canterbury, 934	——	——	Athelstan	Stephen VIII.
3	Osulphus	 934	 970	Wilton.....	——	{ Edmund, Edred, Edwy, Edgar.. }	Martin III.
4	Alfstanus	 970	 981	Abingdon ..	——	Edward, Martyr ..	Benedict VI.
5	Alfgarus, or Wolfgarus	 981	———	——	——	Ethelred II.	Benedict VII.
6	Siricius	 986	.... Canterbury, 989	——	——	Ethelred II.	John XV.
7	Alfricus, or Aluricus..	 989	.... Canterbury, 995	——	——	Ethelred II.	John XV.
8	Brithwold	 995	.... Winchester, 1006	Glastonbury	——	Ethelred II.	John XV.
9	Herman*	1046	———	——	——	{ Sweyn, Edm.II. Canute, Harold I. Hardicanute, Edw. Confessor Harold II. .... }	Benedict IX.
	OF SARUM.						
1	Herman*		..... About 1078	——	——	William I.	Gregory VII.
2	Osmund	1078	..... Dec. 3, 1099	Sarum	Roger	William I. and II...	Gregory VII.
3	Roger	..... Aug. 10, 1107	.....Dec. 11, 1139	Sarum	{ Osbert ..... Serlo ..... Robert I..... Robert Chichester.. }	{ Henry I. ..... Stephen..... }	Paschall II.
4	Joceline de Bailul....	1142	.....Nov. 18, 1184	——	{ Robert Warlewast Henry ..... John de Oxeneford Robert..... }	{ Stephen ..... Henry II. ..... }	Innocent II.
5	Hubert Walter	.... Oct. 22, 1189	.... Canterbury, 1193	——	Jordan	Richard I.	Clement III.
6	Herbert Poore	..... June 4, 1194	..... Feb. 6, 1241	Wilton.....	{ Eustachius ..... Richard Poore	{ Richard I. ..... John ..... }	Celestine III.
	OF SALISBURY.						
1	Richard Poore	..... Chichester, 1217	..... Durham, 1228	——	{ Adam de Ivelcestre Hen. de Bishopstone William de Wanda }	Henry III.....	Honorius III.
2	Robert Bingham	..... May, 1229	..... Nov. 3, 1246	Salisbury ..	Robert de Hertford	Henry III.....	Gregory IX.
3	William de York	..... July 14, 1247	..... March 31, 1256	Salisbury ..	Robert de Hertford	Henry III.....	Innocent IV.
4	Egidius de Bridport..	..... March 11, 1256-7	.....Dec. 13, 1262	Salisbury ..	Robert de Wickhampton	Henry III.....	Alexander IV.
5	Walter de la Wyle ..	.....May 27, 1263	..... Jan. 3, 1270	Salisbury ..	Robert de Wickhampton	Henry III.	Urban IV.
6	Rob. de Wickhampton	..... March 6, 1270	..... April 24, 1284	Salisbury ..	Walter Scammel	Henry III. Edw. I.	Gregory X.
7	Walter Scammel	..... Oct. 22, 1284	.....Oct. 25, 1286	——	Henry de Braundston ..	Edward I.	Martin IV.
8	Henry de Braundston	1287	.....Feb. 11, 1287-8	——	Simon de Micham	Edward I.	Honorius IV.
9	William de Corner ..	.....March 16, 1289	1291	——	Simon de Micham	Edward I.	Nicholas IV.
10	Nicholas Longspee ..	.....March 16, 1291	.....May 18, 1297	Salisbury ..	Simon de Micham	Edward I.	Nicholas IV.
11	Simon de Gandavo ..	.....Oct. 20, 1297	.....May 31, 1315	——	William Ruffatus	Edward I. and II...	Boniface VII.
12	Roger de Mortival....	.....Sept. 28, 1315	..... March 14, 1329	Salisbury ..	Reymond de la Goth....	Edward II. and III.	John XXII.

* It is probable that there must have been one or more bishops between Brithwold and Herman; but neither Godwin, Le Neve, Dodsworth, nor any other writer except Heylin, alludes to the circumstance: the latter mentions two, Livingus and Athelwinus.

† This deanery was first instituted by Osmund, by charter, in 1091.

‡ In the list of Popes, I have inserted only the names of those who reigned at the time each Bishop was installed; but on some occasions there were three or four popes contemporary with one bishop.

No.	BISHOPS.	Consecrated or Translated.	Died or Translated.	Buried at	Deans.	Kings.	Popes.
		From	To				
13	Robert de Wyvil	1330	..... Sept. 4, 1375	Salisbury ..	Bertrand de Fargis Reynold Orsini	Edward III.	John XXII.
14	Ralph Erghum	..... Dec. 9, 1375	Bath and Wells, 1388	——	Robert de Braybrooke..	Edw. III. Rich. II.	Gregory XI.
15	John Waltham	..... Sept. 20, 1388	..... Sept. 1395	Westminster	Thomas Montacute	Richard II.....	Urban VI.
16	Richard Metford	..... Chichester, 1395	..... May 3, 1407	Salisbury ..	John Chandler	Richard II. Hen. IV	Benedict XIII.
17	Nicholas Bubwith ..	.... London, July, 1407	Bath and Wells, 1407	——	John Chandler	Henry IV.	Gregory XII.
18	Robert Hallam	..... June, 1408	..... Sept. 4, 1417	Constance ..	John Chandler	Henry IV. and V...	Alexander V.
19	John Chandler	.....Dec. 12, 1417	..... July, 1426	Salisbury ..	Simon Sidenham	Henry V. and VI. ..	Martin V.
20	Robert Neville	.....Oct. 26, 1427	.. Durham, Dec. 1437	——	Thomas Broun	Henry VI.	Martin V.
21	William Aiscough....	.....July 20, 1438	..... June 29, 1450	Eddington ..	Nicholas Billesdon Adam Moleyne .... Richard Leyet	Henry VI.	Eugenius IV.
22	Richard Beauchamp..	Hereford, Aug. 14, 1450	..... Oct. 1481	Salisbury ..	Gilbert Kymer .... James Goldwell.... John Davyson	Henry VI. Edw. IV	Nicholas V.
23	Lionel Woodville	..... April 17, 1482	1484	Salisbury ..	John Davyson	Edw. IV. Rich. III.	Sixtus IV.
24	Thomas Langton	St. Davids, Feb. 9, 1484	.... Winchester, 1493	Winchester..	Edward Cheyne	Rich. III. Hen. VII.	Innocent VIII.
25	John Blythe	.....Feb. 23, 1493	.....Aug. 23, 1499	Salisbury ..	Edward Cheyne	Henry VII.	Alexander VI.
26	Henry Dean	Bangor, March 22, 1500	.... Canterbury, 1501	Canterbury..	Edward Cheyne	Henry VII.	Alexander VI.
27	Edmund Audley	Hereford, April 2, 1502	..... Aug. 23, 1524	Salisbury ..	Thomas Rowthall .. William Atwater ..	Hen. VII. and VIII.	Alexander VI.
28	Laurence Campegio ..	..... Dec. 2, 1524	..... Deprived, 1534	Rome	John Longland .... Cuthbert Tunstall .. Raymund Pade	Henry VIII.	Clement VII.
29	Nicholas Shaxton	.....April 11, 1535	Resigned, July 1, 1539	Cambridge ..	Peter Vannes.....	Henry VIII.	Paul III.
30	John Salcot, or Capon	..Bangor, July 31, 1539	..... Oct. 6, 1557	Salisbury ..	Thomas Cole	Henry VIII. .. Edw. VI. Mary	Paul III.
31	John Jewell	.....Jan. 21, 1559-60	.....Sept. 23, 1571	Salisbury ..	Peter Vannes..... William Bradbridge Edmund Freake ..	Elizabeth	Pius IV.
32	Edmund Gheast	Rochester, Dec. 24, 1571	..... Feb 28, 1576-7	Salisbury ..	John Piers	Elizabeth	Pius V.
33	John Piers	Rochester, Dec. 2, 1577	.....York, 1588	York	John Bridges.....	Elizabeth	Gregory XIII.
34	John Coldwell	.....Dec. 26, 1591	..... Oct 14, 1596	Salisbury ..	John Bridges.....	Elizabeth	Gregory XIV.
35	Henry Cotton.....	..... Nov. 12, 1598	..... May 7, 1615	——	John Gourden	Elizabeth, James I.	Clement VIII.
36	Robert Abbot.....	..... Dec. 8, 1615	.... March 2, 1617-8	Salisbury ..	John Gourden	James I.	Paul V.
37	Martin Fotherby	..... April 19, 1618	....March 11, 1619-20	London	John Gourden	James I.	Paul V.
38	Robert Tounson.....	..... July 9, 1620	..... May 15, 1621	Westminster	John Williams .... John Bowles	James I.	Paul V.
39	John Davenant	..... Nov. 18, 1621	.....Apr. 20, 1641	Salisbury ..	Edmund Mason.... Richard Baylie	James I. Charles I.	Gregory XV.
40	Brian Duppa.....	..... Chichester, 1641	.... Winchester, 1660	Westminster	Richard Baylie	Charles I. and II...	Urban VIII.
41	Humphrey Henchman	..... Oct. 28, 1660	London, Sept. 15, 1663	——	Richard Baylie	Charles II.....	Alexander VII.
42	John Earle.....	Worcester, Sept. 26, 1663	.....Nov. 17, 1665	Oxford	Richard Baylie	Charles II.....	Alexander VII.
43	Alexander Hyde	.....Dec. 31, 1665	.....Aug. 22, 1667	Salisbury ..	Richard Baylie	Charles II.....	Alexander VII.
44	Seth Ward	.. Exeter, Sept. 12, 1667	..... Jan. 6, 1688-9	Salisbury ..	Ralph Brideoake	Charles II. James II.	Clement IX.
45	Gilbert Burnet	..... March 31, 1689	.. March, 17, 1714-15	Clerkenwell	Thomas Pierce .... Robert Woodward.. Edward Young .... John Younger	William ..... Mary ..... Anne	Alexander VIII.
46	William Talbot.....	..Oxford, April 23, 1715	..... Durham, 1721	——	John Younger	George I.	Clement XI.
47	Richard Willis	Gloucester, Nov. 21, 1721	.... Winchester, 1723	Winchester..	John Younger	George I.	Innocent XIII.
48	Benjamin Hoadley ..	Hereford, Oct. 29, 1723	..... ———, 1731	Winchester..	John Clarke	George I. and II. ..	Innocent XIII.
49	Thomas Sherlock	.. Bangor, Nov. 8, 1734	.....London, 1748	Fulham	John Clarke	George II.	Clement XII.
50	John Gilbert	..... Llandaff, 1748	.....York, 1757	——	John Clarke	George II.	Benedict XIV.
51	John Thomas.....	.... Peterborough, 1757	.... Winchester, 1761	Winchester..	Thomas Green	George II. and III.	Benedict XIV.
52	Rob. Hay Drummond	.....St. Asaph, 1761	.....York, 1761	——	Thomas Green	George III.	Clement XIII.
53	John Thomas.....	.... Lincoln, Dec. 1761	..... June, 1766	Salisbury ..	Thomas Green	George III.	Clement XIII.
54	John Hume	.....Oxford, 1766	..... July 27, 1782	Salisbury ..	Rowney Noel.....	George III.	Clement XIII.
55	Shute Barrington	..... Llandaff, 1782	..... Durham, 1791	Living.....	John Ekins.....	George III.	Pius VI.
56	John Douglas	....Carlisle, June, 1791	..... May, 1807	Windsor	John Ekins.....	George III.	Pius VI.
57	John Fisher	..... Exeter, 1807	———	——	Charles Talbot	George III.	Pius VII.

INDEX.

A.

Abbot, Robert, bp. 48, 111; portrait, 112.
Aiscough, William, bp. 36; murdered, ib.
Altars, 83.
Arches, inverted, 81.
Architecture, peculiar uniformity in that of Salisbury Cathedral, 65.
Audley, Edmund, bp. 39; chantry chapel, 98.
Author, his duty defined in the present work, 2.

B.

Barrington, the Honourable Shute, bp. 61; portrait, 112.
Beauchamp, Richard, bp. 36; chancellor of the garter, 37; tomb, 90; chapel, 104.
Bennet, Thomas, monument, 100.
Bingham, Robert, bp. 27; tomb, 98.
Bishops of Wiltshire, 4, 5; of Sarum, 6-18; of Salisbury, 19-64: boy bishop, 87.
Blythe, John, bp. 38; monument and effigy, 93.
Braundston, John de, bp. 29.
Bridport, Egidius, Henry or Giles de, bp.; finished the cathedral, 28; monument and effigy, 95.
Bubwith, Nicholas, bp. 34.
Bull, of Pope Honorius, for translating the church from Sarum, 19, 20, note.
Burnet, Gilbert, bp. early promotions in the church, 54; writings, 55; advanced to Salisbury, 56; death, ib.; character, 56, 57; portrait, 112.

C.

Campeggio, Lawrence, bp. cardinal, and judge in Henry the VIII's divorce, 40.
Capon, John, bp. 41, 42; tomb, 95.
Castles, ancient, on the number of, 13, note.
Cathedral of Old Sarum, built and endowed, 6-8; its ornaments, &c. 7, note; Use, or Breviary, 9.
Cathedral of Salisbury, foundation of, 19-22; consecration, 23; offerings to, 24, 25; first canons of, 24, note; privileges granted to, 26, 27; building continued, 27, 28; finished, 28; peculiar uniformity of the architecture, 65; distinct portions, 66; its unencumbered state and situation, 66, 67; north front, Pl. II. 67; when seen to best advantage, ib.; east end, Pl. III. singular symmetry and loftiness, 68; south side, bishop's garden, ib.; chapter-house, wood-cut, 69; south transept, tower, staircase turret, Pl. VIII. 69; west front, Pl. V. its defects and beauties, ib.; compartments and divisions, 70; buttresses, porticoes, arches, capitals, Pl. XVI. ib.; windows, canopies, statues, mouldings, ib.; east side of west front, Pl. XVIII. ib.; plan, walls, &c. 71; north porch, Pl. IV. its discordancy, ib.; tower, Pls. VII. XXII. its divisions, pilasters, columns, and turrets, ib.; Spire, thickness of its walls, ib.; internal and external structure, 72; divisions, style of architecture, height, ib.; difficulty of erecting, 73; declination, 74; cloister, Pls. XVI. I. XXI. 75; chapter-house, Pls. XVII. XXIII. XIV. capitals, sculpture, 75, 76; interior of church, nave, Pls. II. XVI. 77; great transept, Pls. IX. X. XII. XXII. buttresses, piscina, organ-screen, 77, 78; painted window, 79; lady chapel, Pl. XXIV. clustered columns, single shafts, altar-table, screen, painted windows, 80; peculiarity of pillars, ib.; walls, 81; choir, 78; north aile, Pl. XIII. 81; Audley chantry, clustered columns, 78; bishop's throne, 81; small northern transept, Pl. XI. ib.; screen, altar monument, effigy of bishop Poore, ib.; arches, ib.; capitals, wood-cut, lavatory, canopy, 82; Pl. XV. part of old organ screen, ib.; exterior parts, Pl. VI. pinnacles, ib; staircase turret, ib.; Pl. XXV. pinnacle, portion of original tower, ib.; pediment, ib.; sculptured crosses, 83; riches of cathedral, relics, inventory of furniture and appendages, 84, 85, note.
Cathedrals, their grandeur and importance, 2; preface, 2; duties of deans, &c. 103.
Chandler, John, bp. 35.
Chapel, lady, described, 80, 104.
Cheney, Sir John, effigy of, 92.
Choir, described, 78.
Chorister bishop, account of and effigy, 87, 88.
Coldwell, John, bp. 47.
Corner, William de la, bp. 29.
Cotton, Henry, bp. 47, 48.

D.

Davenant, John, bp. 49, 50; monument, 101; portrait, 112.
Dean, Henry, bp. 39.
Dimensions of the church, 102.
Diocess of Wiltshire, origin of, 3; episcopal seat of, ib; bishops of, 4, 5; united to Sherborne, 5; combined sees removed to Sarum, 5, 6; settled at Salisbury, 20.
Douglas, John, bp. memoir of, 62-64; portrait, 112.
Drummond, the Honourable Robert Hay, bp. 60; portrait, 112.
Duppa, Brian, bp. attachment to King Charles I. 50; promotions, 52; portrait 112.

E.
Earle, John, bp. 51; attachment to Charles II. and promotion, 52; his literary works, ib.
Earle, William Benson, Esq. monument, 100.
Erghum, Ralph, bp. 33.
F.
Fisher, John, bp. 64; portrait, 112.
Fotherby, Martin, bp. 48, 49.
Furniture of the cathedral, 84.
G.
Gandavo, Simon de, bp. 30.
Garter, chancellor of the order of, granted to Bishop Beauchamp, 37; held by the bishops of Salisbury till A. D. 1553, ib.; restored to them A. D. 1669, ib.
Gheast, Edmund, bp. 47; tomb, 99.
Gilbert, John, bp. 60.
Gorges, Sir Thomas, monument to, 97.
H.
Hallam, Robert, bp. 35.
Harris, James, Esq. monument, 100.
Henchman, Humphrey, bp. 51; portrait, 112.
Herman, Bishop of Wiltshire, and afterwards of Sarum, 5.
Hertford, Edward Earl of, monument to, 97.
Hoadley, Benjamin, bp. 59; portrait, 112.
Hume, John, bp. 61; tomb, 100.
Hungerford chapel, 83-96; tomb, 91; effigy, ib.
Hyde, Alexander, bp. 52; tomb, 100.
J.
Jewel, John, bp. memoir of, 42-46; persecuted by Queen Mary, 43; promoted by Queen Elizabeth, 44; his writings, 45; character, 46; gravestone, 99; portrait, 112.
Joceline, Bishop of Sarum, 16, 17; monument, 89.
L.
Langton, Thomas, bp. 38.
Long, Walter, Esq. monument of, 101.
Longspee, Nicholas, bp. 30.
Longspee, Earl of Salisbury, 92, 93; effigy of, ib.
M.
Mortival, Roger de, bp. 31; tomb, 98.
Metford, Richard, bp. 34; monument, 94.
Mompesson, Sir Richard, knt. monument of, 94.
Montacute, John de, tomb and effigy of, 90.
N.
Nave, described, 77.
Neville, Robert, bp. 35.
O.
Osmund, Bishop of Sarum, built and endowed the cathedral, 6-8; compiled the Use or Breviary, 9; canonized, 10; tomb, 91.
P.
Parson, first used for one in holy orders, 17.
Piers, John, bp. 47.
Pinnacles, 82.
Poore, Herbert, Bishop of Sarum, 17, 18.
Poore, Richard, bp. 19; translated the cathedral, 21; foundation of ditto, 21, 22; consecration, 23; offerings to, 24, 25; first canons of, 24, note; privileges granted to, 26, 27; effigy of, 99.
R.
Riches of the cathedral, 83, 84.
Roger, Bishop of Sarum, 10; his early rise in the church, 11; favoured by Henry I. 11, 12; persecuted by Stephen, 13, 14; death and character, 15, 16; tomb, 89.
S.
Sarum, Old, site of a Roman station, its ancient and present state, 5, 6, note; cathedral of, built and endowed, 6, 7; its ornaments, &c. 7, note: see removed to Salisbury, 19.
Scammel, Walter, bp. 29.
Shaxton, Nicholas, bp. 41.
Sherlock, Thomas, bp. 59; portrait, 112.
Spire, described, 71, 72; remarks on spires, 74; height of St. Paul's and others, 72, note.
Stourton, Lord, tomb of, 91.
T.
Talbot, William, bp. 58; portrait, 112.
Thomas, John, bp. 60; portrait, 112.
Ditto, ditto, 60.
Tounson, Robert, bp. 49.
Tower, described, 71.
Transepts, described, 69, 77-79.
Turberville, Dr. monument to, 100.
U.
Use or Breviary of the church of Sarum, 9.
W.
Walter, Hubert, Bishop of Sarum, 17.
Waltham, John, bp. 33; excommunicated, ib.
Ward, Seth, Dean and Bishop of Exeter, repairs and ornaments that cathedral, 53; translated to Salisbury, ib.; death and character, 54; monument and bust, 101; portrait, 112.
Wickampton, Robert de, bp. 29; monument, 97.
Windows, painted, 79, 80.
Woodville, Lionel, bp. 38; monument, 94.
Wyle, Walter de la, bp. 29; tomb and effigy, 92.
Wyvile, Robert de, bp. 31; his dispute with the Earl of Salisbury, 32; monument, 100
Wyndham, Thomas, Lord, monument of, 100.
Y.
York, William de, bp. 28; monument, 96.

LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO

SALISBURY CATHEDRAL;

ALSO, A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED.

WHEN *Bishop Nicholson* published the third edition of his useful "*Historical Library*," folio, 1736, he seems to have been unacquainted with any printed book about Salisbury Cathedral; yet it is evident that the following volume had been published:

I. "The History and Antiquities of the Cathedral Church of Salisbury, and the Abbey Church of Bath, including an Architectural Account of this Cathedral by Sir Christopher Wren," 8vo. 1719. Mr. Gough, "British Topography," attributes this volume to Dr. Rawlinson, and pronounces it "extremely incorrect." He might also have added, it is very trivial and unsatisfactory in every part. A second edition was printed in 1723, and a third in 1728. Copies of these are in Gough's collection at Oxford, with MS. notes, by Browne Willis, Cole, and Hutchins. Sir R. Hoare has a large paper copy of the first edition. At the end of the volume is a reprint of a scarce tract, which was published in folio, and suppressed in 1683. This occasioned the controversy and litigation between Dean Peirce and Bishop Ward: when the former published his "*Vindication of the King's Sovereign Rights*," *&c.*; "printed only to save the labour of transcribing several copies, and to prevent mistakes," &c. 1683.

II. "A Series of particular and useful Observations, made with great diligence and care, upon that admirable Structure, the Cathedral Church at Salisbury: calculated for the Use and Amusement of Gentlemen and other curious Persons, as well as for the Assistance of such Artists as may be employed in Buildings of the like kind. By all which, they will be enabled to form a right judgment upon this or any ancient Structure, either in the Gothic or other Styles of building. By Francis Price, Author of the British Carpenter [and Surveyor to this Cathedral.] London, 1753;" 4to. This volume contains eleven plates, engraved by Fourdrinier, from drawings by the Author, but executed in a very bad style. Price having access to the Archives, made extracts from a Latin manuscript written by William de Wanda, giving an account of the building of the present church, and Pope Honorius's bulls for the same purpose. Price's book is become scarce; but its plates, and nearly the whole of the letter-press, are reprinted in

III. "A Description of that admirable Structure, the Cathedral Church of Salisbury. With the Chapels, Monuments, Grave-stones, and their Inscriptions. To which is prefixed, An Account of Old Sarum. Illustrated with many curious Copper-plates." 4to. Salisbury, 1787; pp. 200; 7*s.* sewed. The deeds and charters, in this volume, were transcribed and translated by W. Boucher, chapter clerk.

IV. "Episcopus Puerorum in die Innocentium; or, A Discoverie of an ancient Custom in the Church of Sarum, making an Anniversarie Bishop among the Choristers. London, printed by William Dugard, 1649;" 4to. Another edition by T. Williams, London, 1671. This essay is among the posthumous works of John Gregory.

V. "Antiquitates Sarisburienses," first printed in 8vo. 1771, and again in 1777, is the production of the Rev. Edward Ledwich, author of the "Antiquities of Ireland." Besides a reprint of the Salisbury Ballad, with notes by Dr. Pope, and general Accounts of Salisbury and Old Sarum, it contains "Lives of the Bishops of Salisbury," (chiefly taken from Godwin); "a Register of

the Riches of the Cathedral, 28 Henry VIII;" and Original Charters, with " an accurate Description of the Cathedral, Chapter-house, &c. from actual survey."

VI. " A Guide to the Cathedral Church of Salisbury. With a particular Account of the late great Improvements made therein, under the Direction of James Wyatt, Esq." By W. Dodsworth, Verger of the Cathedral. 1798. 12mo. pp. 78. 5th edition.

VII. " An Historical Account of the Episcopal See, and Cathedral Church of Sarum, or Salisbury; comprising Biographical Notices of the Bishops; the History of the Establishment from the earliest Period; and a Description of the Monuments. Illustrated with Engravings." By William Dodsworth. Salisbury, 1814. Imperial 4to. 4*l.* 4*s.*; and Royal 4to. 3*l.* 3*s.* pp. 260.

VIII. " The History and Antiquities of the Cathedral Church of Salisbury," in sixteen pages, with eight plates, constitute the ninth number of a " Graphic and Historical Description of the Cathedrals of Great Britain." 1814. Demy 8vo. 7*s.* 6*d.*; Super Royal 8vo. 12*s.*; 4to. 1*l.* 1*s.*

IX. " Dissertation on the modern Style of altering ancient Cathedrals, as exemplified in the Cathedral of Salisbury." By the Rev. J. Milner, D.D. First edition 1798; second edition, with two plates of the altar end of Winchester and that of Salisbury Cathedral, 1811. 4to. pp. 39.

These, I believe, are all the separate books that have been printed relating to the Church; but in volume xv. of the " *Beauties of England*," is an account of it and its monuments, the bishop's palace, &c. In Gilpin's " *Western Counties*," are remarks on the cathedral, its painted windows, cloister, chapter-house, and bishop's palace.

Browne Willis, in his " *Survey of Cathedrals*," vol. iii. 1742, merely specifies the extent of the diocess, its officers, names of churches and chapels, with the patrons of each living, and religious houses to which they are attached, classed in the respective archdeaconries and deaneries. This list is however much more copious, accurate, and particular in Bacon's " *Liber Regis*," 4to.; which specifies the extent and jurisdiction of each archdeaconry and deanery, with the extent and valuation of every living, as entered in the king's books, &c.

Tanner's " *Notitia Monastica*," folio, 1787, has a short notice of the bishopric, with references to many books and MSS. relating to the same.

In Dugdale's " *Monasticon Anglicanum*," vol. iii. part 1, p. 375, are historical notices of the foundation and translation of the cathedral, by John Brompton, Matthew Westminster, and Matthew Paris; the charter of Bishop Osmund for the first endowment of the canons, A.D. 1091; and the charter of Henry III. (in his eleventh year), confirming the translation of the church, and granting privileges to the citizens of New Sarum.

In Rymer's " *Fœdera*," &c. vol. iv. p. 338, are two letters from Edward III. to the Pope and Cardinals, on the controversy in the court of Rome, relating to the prebend of Blebary in the church of the blessed Mary, to which the masters of the knights templars, before the abolition of the order, were accustomed to present.—Vol. vii. p. 702, pat 14, Richard II. is a license from the bishop to his clerks and auditor, to defend a cause pending in the court of Rome between the bishop and his chapter.—Vol. x. p. 267, pat. 1, Henry VI. a royal license to the dean and chapter to acquire lands, or appropriate churches to the value of £50 per annum in aid of repairing the belfry in the middle of the church.—Vol. xii. p. 93, pat. 18, Edward IV. the grant of the chancellorship of the order of the garter, to the bishop and his successors.—Vol. xiv. p. 568, prt. 28, Henry VIII. the King's appointment of Peter Vannes, Prebendary of Bedwin, to assist Richard Pacy, Dean of Salisbury, then bereaved of his senses.

Mr. Gough, in " *British Topography*," has printed a long enumeration of the *Missals*, *Breviaries*, and other books belonging to the cathedral service of Sarum. The first missal is dated 1494, and printed abroad; the last printed in London, 1557. See p. 9 of this work.

In Wilkins's " *Concilia Magnæ Britanniæ*," four volumes, folio, are the following documents relating to the cathedral.

Vol. I. 459. Excommunication of Bishop Joceline, by Pope Alexander III. An. 1170. Ex. reg. Cant. A. fol. 14.—473. Absolution of Bishop Joceline, by Pope Alexander III. An. 1172. Ex. Reg. Hoveden in Ann.—551-569. History and Acts of the chapter of the church of Sarum, from A. 1217 to 1228. Ex reg. vet. Osmundi, epis. Sarum, p. 119. This record contains Bishop Herbert's design to translate the church to some more convenient place. Bishop Richard's prosecution of the design. Pope Honorius III's indulgence for the translation. Convocation of the canons to raise the money for the erection of the church. Foundation stone laid.

Election of a dean. Consecration of the newly-erected church. Bull of Pope Gregory IX. for the canonization of Bishop Osmund. Removal of the bodies of Bishops Osmund, Roger, and Joceline, from the castle of Sarum to the new fabric. Election of Robert Bingham.—599-602. Constitutions of Bishop Richard Poore, A. 1223. Ex. vet. Cod. MS. in bibl. coll. Corp. Christi. Oxon.—677. Festivals to be observed in the church of Salisbury.—713. Constitutions of Bishop Bridport, A. 1256. Ex. vet. Cod. id.—741. Customs and statutes of the church of Salisbury, A. 1259. Ex. regist. capitali Glasguen. in bibl. juridica Edinburg, p 2.

Vol. II. 66. Appointment of a coadjutor to Bishop Wickampton on account of his age and infirmities. Ex. reg. Peckham, fol. 77. a.—113. Appeal of the Prior and Chapter of Christ Church, Canterbury, against the consecration of Walter Scammel, Bishop elect of Sarum. ib. fol. 114. a.

Vol. III. 12. Mandate from the Archbishop of Canterbury to the Bishop of Bath and Wells, on injuries sustained by the Bishop of Sarum. [Wyvil] 1351. Ex. reg. Islip. fol. 45. a.—151. Bull of Pope Urban VI. for preserving the privileges of the church of Sarum, 1380. Ex. reg. Sudbury, fol. 74. b.—432. Letter from King Henry VI. to Pope Martin V. on the canonization of Bishop Osmund, 1424. Ex. MS. Cott. Cleopat. c. iv. fol. 206.—Letter from the prelates and clergy of the province of Salisbury to Pope Martin V. on the canonization of Osmund, ib. 207.—613. Festival of St. Osmund appointed, at a convocation of prelates and clergy of the province of Canterbury, held in St. Paul's Church, London, 1480. Ex. reg. Bourchier, fol. 26.

Vol. IV. 337. Articles to be inquired of in the ordinary visitation of the Archbishop of Canterbury within the diocess of Sarum, 1588. Reg. Whitgift, fol. 400. a.

ACCOUNTS OF BISHOPS.

Bishop *Godwin* first drew up a list of the prelates, with brief remarks, in his "*Catalogue of the Bishops of England;*" 4to. 1601. This was republished in 1615; "so much augmented," saith the Author 'to the Reader,' "as it may seem to be another and not the same volume." The addition consisted of "a true history of the first plantation of the Christian religion among us;" additional accounts of bishops, with new catalogues of the Bishops of St. Asaph and Bangor; and a "brief rehearsal of such of our English nation as either were, or are reported to have been cardinals of the church of Rome." Bishop Nicholson describes this work as full of "gross faults, from the author's and printer's mistakes." Wharton also accuses the bishop of being ungrateful to his authorities, "guilty of chronological mistakes," confounding the commencement of the years, sometimes at Christmas, and sometimes at Michaelmas; and puritanically vilifying some of the popish bishops. Whether from rapidity of the sale of the second edition, or from ambition of appearing in "classical language," Godwin re-wrote the work in Latin, with corrections, and published it in 4to. 1616. A new, enlarged, and much improved edition of this catalogue was edited by *Richardson* in 1743, one volume, folio; with a portrait of Godwin, additions, corrections, notes, &c. the title "*De Præsulibus Angliæ Commentarius.*" At the end of *Isaacson's* "*Saturni Ephemerides*, sive Tabula Historico-chronologica," is a "chronological table, containing the series, or succession of all the archbishops and bishops, with an abridgment of their acts," &c. Fol. 1633.

Sir John Harrington, in "*A briefe View of the State of the Church*," 1653, has given short notices of Bishops Jewel, Coldwell, and Cotton. This tract is reprinted in "Nugæ Antiquæ," edited by Thomas Park, F S.A. two volumes, 8vo. 1804. But the most complete and accurate catalogue of the bishops that has hitherto been published, is in "*Fasti Ecclesiæ Anglicanæ;* or, An Essay towards deducing a regular Succession of all the principal Dignitaries in each Cathedral, collegiate Church, or Chapel (now in being), in England and Wales, from the first erection thereof, to this present Year 1715, &c. Attempted by *John Le Neve*, Gentleman." Fol. 1716.

"The Life of the Right Reverend Father in God, Seth, [Ward] Lord Bishop of Salisbury, and Chancellor of the Most Noble Order of the Garter. By Dr. Walter Pope." London, 1697; 12mo. pp. 193.

"The Life of Robert Abbot, Bishop of Salisbury," pp. 12, is annexed to the "Life of Dr. George Abbot, Lord Archbishop of Canterbury." Guildford, 1777; 8vo.

ENGRAVED PORTRAITS OF THE BISHOPS OF SALISBURY.

JOHN JEWEL: head by *Vertue*, in the "Continuation of Burnet's Reformation"—in Heroologia—in Boissard—in 12mo.—in his "Apology," 8vo. 1685. *Bromley and Granger.*[1]

ROBERT ABBOT: head in Heroologia—in Freherus—4to. *F. Delaram, sc. Bromley.*

JOHN DAVENANT: oval, in "Middleton's Biographica Evangelica." *T. Trotter, sc.*

BRIAN DUPPA: in his "Helps to Devotion," 1674; 12mo. *R. White, sc.*

HUMPHREY HENCHMAN: half length, mez. *Lely*, del.

SETH WARD: large fol.—*D. Logan*, ad vivum del. et sc. 1678, mez. *Bromley.*—His Portrait, by *Greenhill*, is in the Town Hall, Salisbury;—and another in the Bishop's Palace.

GILBERT BURNET: fol. *Lutterel*, p. *Vand. Banc*, sc.—mez. *E. Cooper*, exc.—fol. *Lutterel*, p. *Vr. Giest*, sc.—mez. *J. Cole*, sc.—8vo. *Dia Hoadley, J. Houbraken.*—8vo. *V. Hove.*—4to. mez. ad vivum, *Lutterel.*—8vo. *Petit.*—4to. *D. Hoadley, B. Picast*, 1724.—8vo. *Des Rochers.*—mez. *J. Riley. J. Smith*, 1790.—4to. mez. *J. Smith.*—fol. *Hoadley, Vertue*, 1723.

WILLIAM TALBOT: as Chancellor of the Garter, mez. *G. Kneller*, p. *Faber*, sc.—Ditto. fol. *G. Kneller*, p. *Vertue*, sc. 1720, *Bromley and Noble.*—Quarto, in Hutchinson's History of Durham, *Noble.*

RICHARD WILLIS: mez. sitting in a carved chair, *M. Dahl*, p. *Simon*, sc. *Bromley and Noble.*

THOMAS SHERLOCK: *V. Loo*, p. 1740, *Ardell*, sc. mez. 1757.—Sitting as Chancellor of the Garter, *Jones*, p. *Lelius*, mez. 1737.—Sitting, a book in his right hand, fol. *V. Loo*, p. *S. Ravenet*, sc. 1756. *Bromley.*

BENJAMIN HOADLEY: æt. 67, 1743, Sitting in Robes, sh. *W. Hogarth*, p. *B. Baron*, sc.—Æt. 80, Profile prefixed to his works, 1773, fol. *N. Hone*, p. *J. Basire*, sc. 1772.—Oval, in a canonical habit, mez. *J. Faber.*—Altered to a bishop's, with Simon's name.—Canonical habit altered to a bishop's, fol. *G. Vertue*, sc. Oval, in a canonical habit, 4to. mez. *Bromley.*

JOHN THOMAS: Standing, Robes of the Garter, mez. *B. Wilson*, p. *R. Houston*, sc. 1771. *Bromley.*

ROBERT HAY DRUMMOND: Half length, with purse and dress of Chancellor of the Garter, *J. Reynolds*, p. *J. Watson*, sc. mez.

SHUTE BARRINGTON: as Chancellor of the Garter, *G. Romney*, p. *J. Jones*, sc. sh. mez. 1786. A bust, profile, European Magazine, 1788, head, *Edridge*, del. *Picart*, sc. in Gallery of British Portraits, 1810.

JOHN DOUGLAS, Three-quarters, sitting as Chancellor of the Garter, sh. mez. *W. Beechy*, p. *W. Ward*, sc. 1790.—Head, engraved by *G. Bartolozzi*, from a drawing by *W. Evans*, in Gallery of British Portraits, 1810.

JOHN FISHER: Head, *Northcote*, p. *Scriven*, sc. in Gallery of British Portraits.—Half length, mez. by *Dunkerton*, from painting by *James Northcote, R.A.*

VIEWS AND PRINTS OF THE CHURCH AND OF ITS MONUMENTS.

In "*Dugdale's Monasticon*," vol. iii. are the oldest prints that have been published of this church.—1. View of the North Side:—2. North-east, with Bell-Tower in the Distance:—3. North-west View, including the Bell Tower, and showing figures in the niches; all drawn and engraved by *W. Hollar*:—4. A sort of Bird's-eye View of North-east; drawn and engraved in a very bad and inaccurate style by *D. King.*

Robert Thacker, who calls himself king's designer, and made a set of very curious drawings of Longford Castle, engraved by *Yates* and *Collins*, about 1650; also engraved a large plate of Salisbury Cathedral, which was printed on four sheets.

James Collins engraved a large South-west View, which was published with a description; also a North View, which is strangely called a North-west, and is a copy from Hollar's, in Dugdale; and, like most copies, much inferior to the original.

[1] Bromley's Catalogue of engraved British Portraits; 4to. 1793.—Granger's Biographical History of England; 8vo. 4 vols. 1804. 4th edition.—Noble's ditto; being a continuation of the last; 3 vols. 8vo. 1806.

A north-east perspective View of the Cathedral Church and Close, twenty-two inches and a half by seventeen, was engraved by *Fougeron*, from a drawing by *Jackson*.

An interior View of the Nave, looking east, drawn by *James Biddlecome*, "a gentleman's servant," and engraved by *J. S. Miller*, in 1754. This shows a font near the west door, with the old organ and its screen.

A North-west View of the Church, an aquatinta print, from a drawing by *J. Buckler*, was published in 1803.

A South-east View, by the same draftsman, was engraved in aquatinta, by *F. C. Lewis*, and published in 1804.

A South-west View, engraved by *V. Green*, and *F. Jukes*, in aquatinta, from a drawing by *S. H. Grimm*, was published in 1779.

View of the West Front, aquatinted and coloured, was engraved by *C. Brome*, from a drawing by *Amsinch*.

South-east, showing the Beauchamp and Hungerford Chapels, engraved by *Byrne* and *Sparrow*, from a drawing by *T. Hearne*, 1798, is published in Hearne and Byrne's "Antiquities."

The South-west Prospect of Salisbury Cathedral, showing the Bell Tower and a foundation of a cross near the west front, was engraved by *T. Harris*.

Small prints of the *West* Front and *East* End, engraved by *J. Storer*, from drawings by *J. Britton*, are published in the "Beauties of Wiltshire."

A *ground Plan* of the Church, engraved by *Basire*, from a drawing by *G. V.* with references to monuments, and to the chapels, north and south of the lady chapel, is published in Gough's "Sepulchral Monuments," vol. ii. In which work there are also Views of the *Beauchamp* and *Hungerford Chapels*, with a plan of the former: also a print representing some paintings on the walls. One of these paintings, displaying figures of a *Beau and Death*, was engraved by *Thomas Langley*, from a drawing by *J. Lyons*, 1748.

The great eastern Window, painted by *Pearson*, from a design by *J. Mortimer*, was etched by *R. Blyth*, 1783. The plate was aquatinted after a few impressions were worked.

A large View of the Choir, looking east, aquatinted from a drawing by *Miss Kentish*, 1814.

MONUMENTS AND EFFIGIES.

In "Gough's Sepulchral Monuments," vol. ii. folio:—1. SEPULCHRAL *Chapel of W. Lord Hungerford*, elevation and view of the roof, *Schnebbelie*, del. *Basire*, sc.—2. Effigy of W. Lord Hungerford; view of his Chapel and several Shields:—3. Effigy of Sir John Cheney; ditto, ditto.—4. Elevation of Bingham's Tomb, called Bishop Ayscough's: drawn and etched by *J. Carter*. Each of these plates is accompanied by a description and dissertation.

C. Stothard, jun. has drawn and etched the following statues, in a truly accurate and beautiful style, for his "Monumental Effigies:"—1. Ancient Effigy on the south side of the Cathedral, attributed to *Bishop Roger*:—2. Boy Bishop:—3. Ancient Effigy on the south side of the Nave:—4. Side View and details of Lord John de Montacute:—5. A similar View of Robert Lord Hungerford:—6. A *front View* and details of the same.

View of the Monument of Bishop Poore (erected 1237), on the north side of the high altar at Salisbury; drawn and etched by *J. Carter*, for the first edition of Milner's "Dissertation."

A mural marble Slab, with two Statues, a medallion Portrait, &c. executed by *Mr. Flaxman*, for William Long, Esq. has been etched by *H. Moses*, but not published.

LIST OF PRINTS,

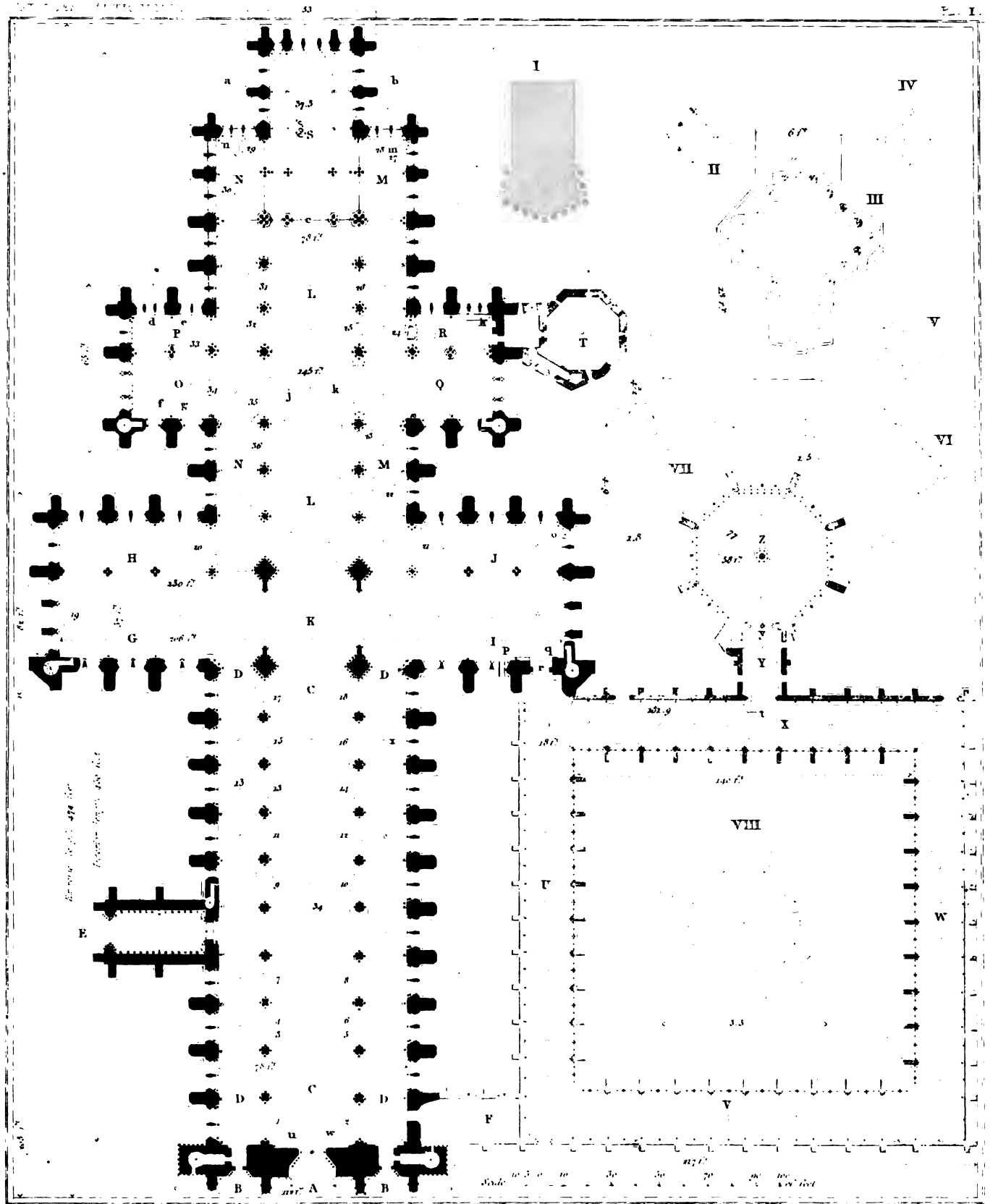
ILLUSTRATIVE OF SALISBURY CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described.
I.	Ground Plan, with Details, References .	P. Gandy ..	J. Roffe ..	———	87
II.	View from the N. E.	Mackenzie ..	H. Le Keux	Rev. W. Coxe	67
III.	View of the East End.....	Mackenzie ..	J. Le Keux	Dr. Maton	68
IV.	View of the North Porch	Mackenzie ..	J. Le Keux	Sir R. Colt Hoare	71
V.	View of the West Front	Mackenzie ..	J. Le Keux	Marquis of Bath	69
VI.	Views of Four Pinnacles	Mackenzie ..	J. Le Keux	———	82
VII.	Part of Tower and Spire	Mackenzie ..	J. Le Keux	———	71
VIII.	South Transept, &c. from the Cloisters ..	Mackenzie ..	J. Le Keux	Archdeacon Alison	69
IX.	Interior View across Transept S. to N. ..	Mackenzie ..	H. Le Keux	March. of Lansdowne	78, 94
X.	Elevation of End of South Transept	Cattermole ..	J. Le Keux	———	78
XI.	View of Small Transept across Choir	Mackenzie ..	W. Smith .	Bishop of Cloyne	73, 81
XII.	View from N. to S. Transept	Mackenzie ..	H. Le Keux	Rev. Hugh Owen	77
XIII.	View of North Aile, &c. looking West ..	Mackenzie ..	J. Le Keux	Rev. W. Douglas	81
XIV.	View of Chapter-house, looking West....	Mackenzie ..	J. Le Keux	Rev. W. Coxe	76
XV.	Part of the Old Organ-screen	Mackenzie ..	J. Le Keux	Rev. E. Duke	82
XVI.	Bracket, Capitals, p. 70, and Boss, p. 74..	Mackenzie ..	J. Le Keux	———	70
XVII.	Six Capitals, &c. from the Chapter-house..	Mackenzie ..	J. Le Keux	———	75, 76
XVIII.	West End. Plan, Elevation, and Section .	Cattermole ..	H. Le Keux	———	70
XIX.	Elevation and Section of the Nave	Cattermole ..	J. Roffe ..	———	77
XX.	View of Nave, from West End.....	Mackenzie ..	H. Le Keux	Dean of Salisbury	77
XXI.	View of the Cloister, from the N. E.	Cattermole ..	J. Lewis ..	G. Hibbert, Esq.	74
XXII.	Section, &c of Transept, and Tower, &c.	Cattermole ..	G. Gladwin	———	71, 77
XXIII.	Sculpture in the Chapter-house	Baxter.....	J. Le Keux	———	75
XXIV.	St. Mary's Chapel, looking N. E.....	Cattermole ..	S. Noble..	Earl of Radnor	80
XXV.	Exterior details.....	Mackenzie ..	T Ranson	———	82
XXVI.	Bingham's Monument, View of.....	Mackenzie ..	Hobson	F. L. Chantrey, Esq.	95
Pl. 1	Four Monumental Effigies of Bishops	T. Baxter ..	T. Baxter	———	94
2	Three ditto ditto	T. Baxter ..	T. Baxter	———	96
3	Three ditto in Armour ..	T. Baxter ..	J. Le Keux	———	90, 92
4	Two ditto ditto	T. Baxter ..	J. Le Keux	———	91
5	Monument for Sir Thomas Gorges, &c. ..	T. Baxter ..	J. Le Keux	———	97
	WOOD-CUTS.				
	Chapter-house, View Exterior	Cattermole ..	Thompson	———	69
	Chapter-house; Compartment	Baxter	Thompson	———	76
	Capitals, &c. in the small Transept	Cattermole ..	Thompson	———	82

THE END.

*** The BINDER is directed to place the Wood-cut Title, and Plate XV. at the beginning of the Volume, and the other Prints in succession as numbered, two and two between the sheets. The Prints of Effigies to be placed at the pages where described.

Marchant, Printer, Ingram Court, Fenchurch Street.



Showing the Situation of the principal Tombs &c.

London Published Jan.y 1.st 1803 by Longman & C.o Paternoster Row.

Drawn by F. Mackenzie. For Britton's History &c of Salisbury Cathedral. Engraved by H. Le Keux.

SALISBURY CATHEDRAL CHURCH

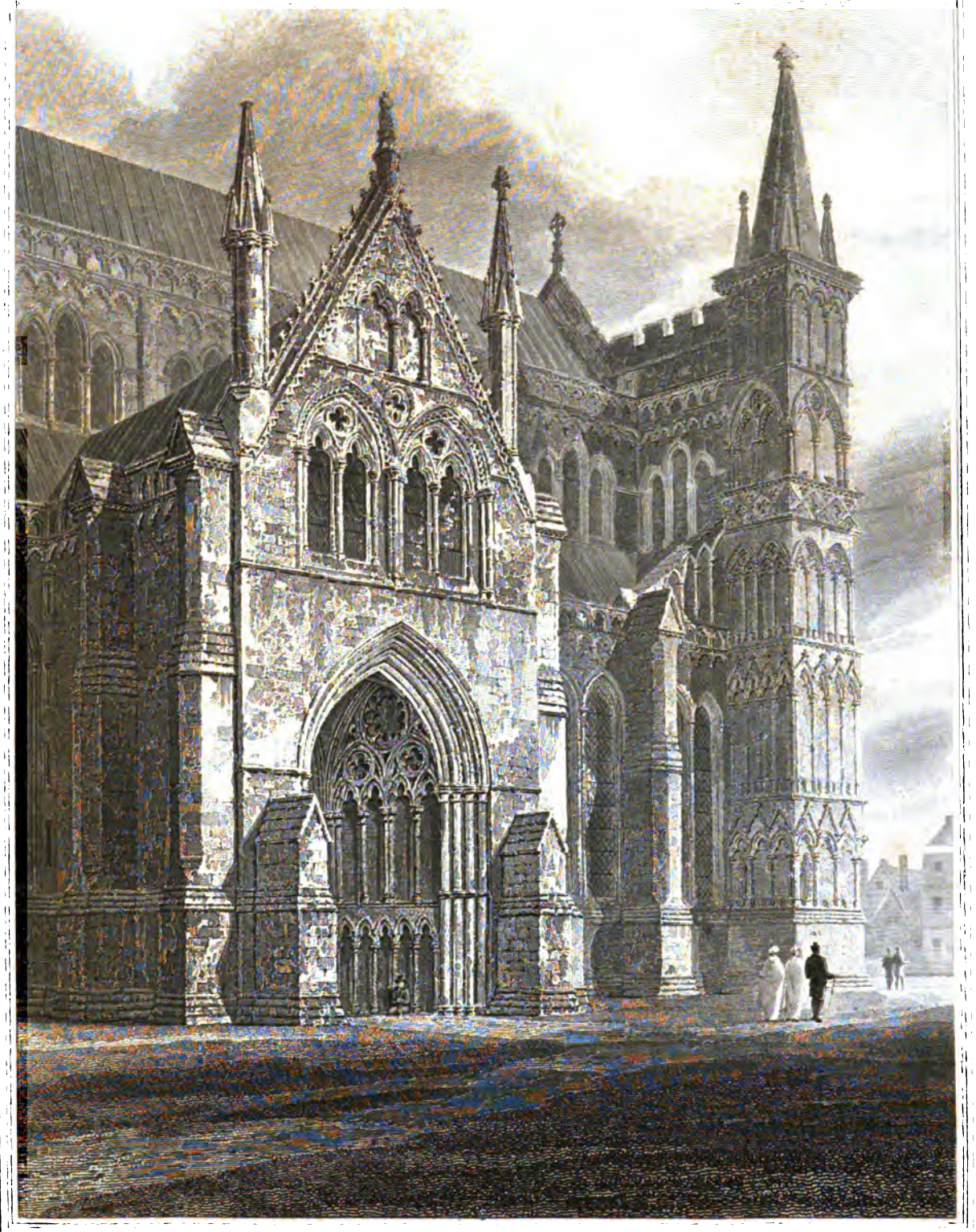
VIEW FROM THE N.E.

To the Rev.d WM COXE M.A. F.G.S. F.S.A. Archdeacon of Wilts, &c and Author of several interesting Publications, this Plate is inscribed.

London Published Jan.1.1815 by Longman & Co Paternoster Row.

To Wm GEORGE MATON M.D. Physician Extraordinary to her Majesty, Treasurer of the Royal College of Physicians, Fellow of the Royal & Antiquarian Societies, & Vice President of the Linnean Society of London this Plate, is inscribed by the Author.

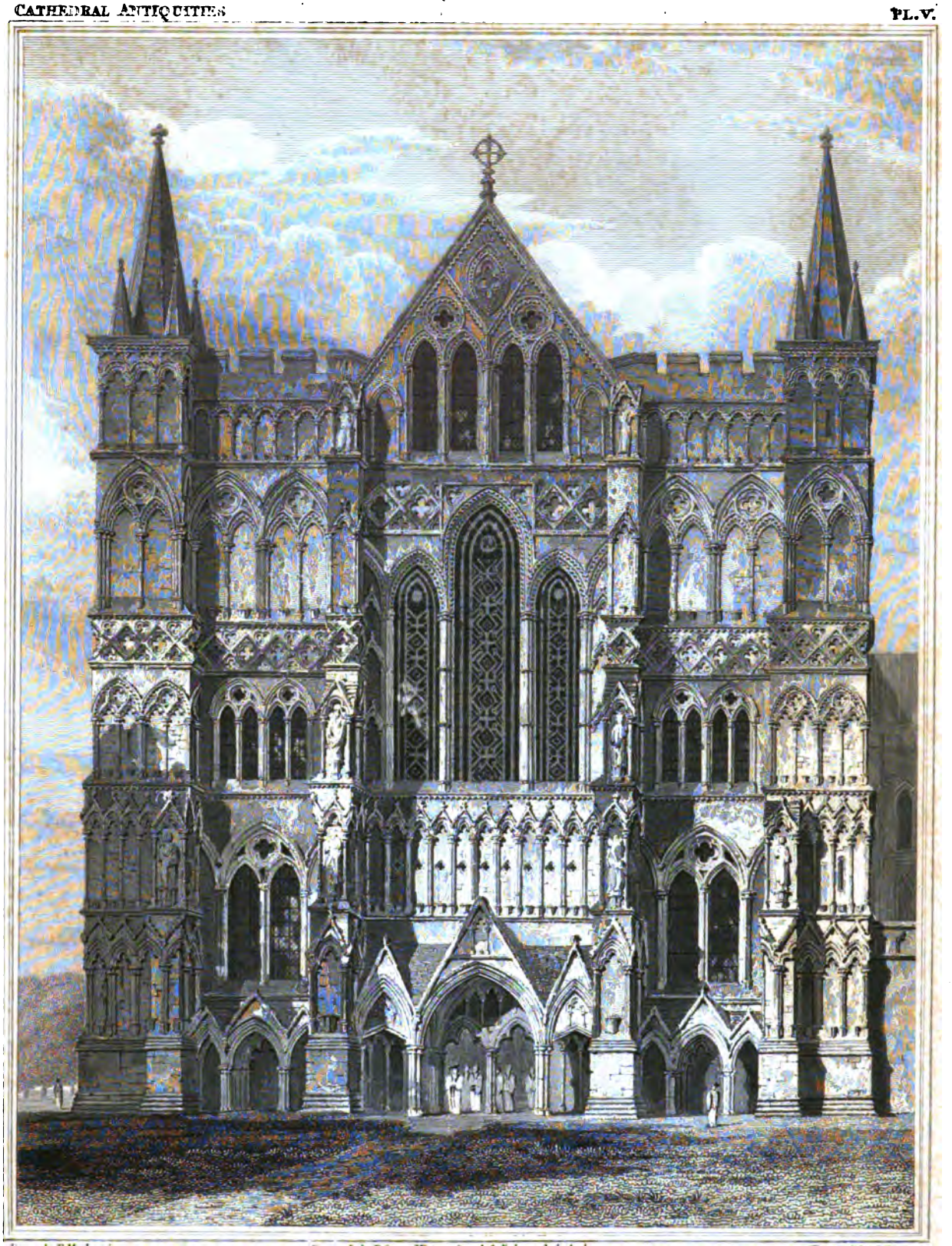
London, Published Feb.ʳʸ 1, 1815 by Longman & Cᵒ Paternoster Row



Drawn by J. Buckler. The Bishops Palace, & S.E. Salisbury Cathedral. Engraved by J. Le Keux.

TO SIR RICHARD COLT HOARE, BAR: who has laudably employed his talents & fortune, in producing some useful works on Topography & Antiquities, this plate is inscribed by the Author.

London. Published Jan.y 1.1819 by Longman & Co. Paternoster Row.



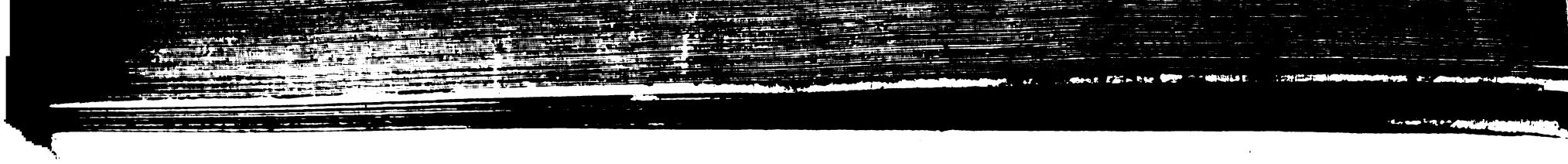
Drawn by F. Mackenzie. Engraved for Britton's History &c. of Salisbury Cathedral. Engraved by J. Le Keux.

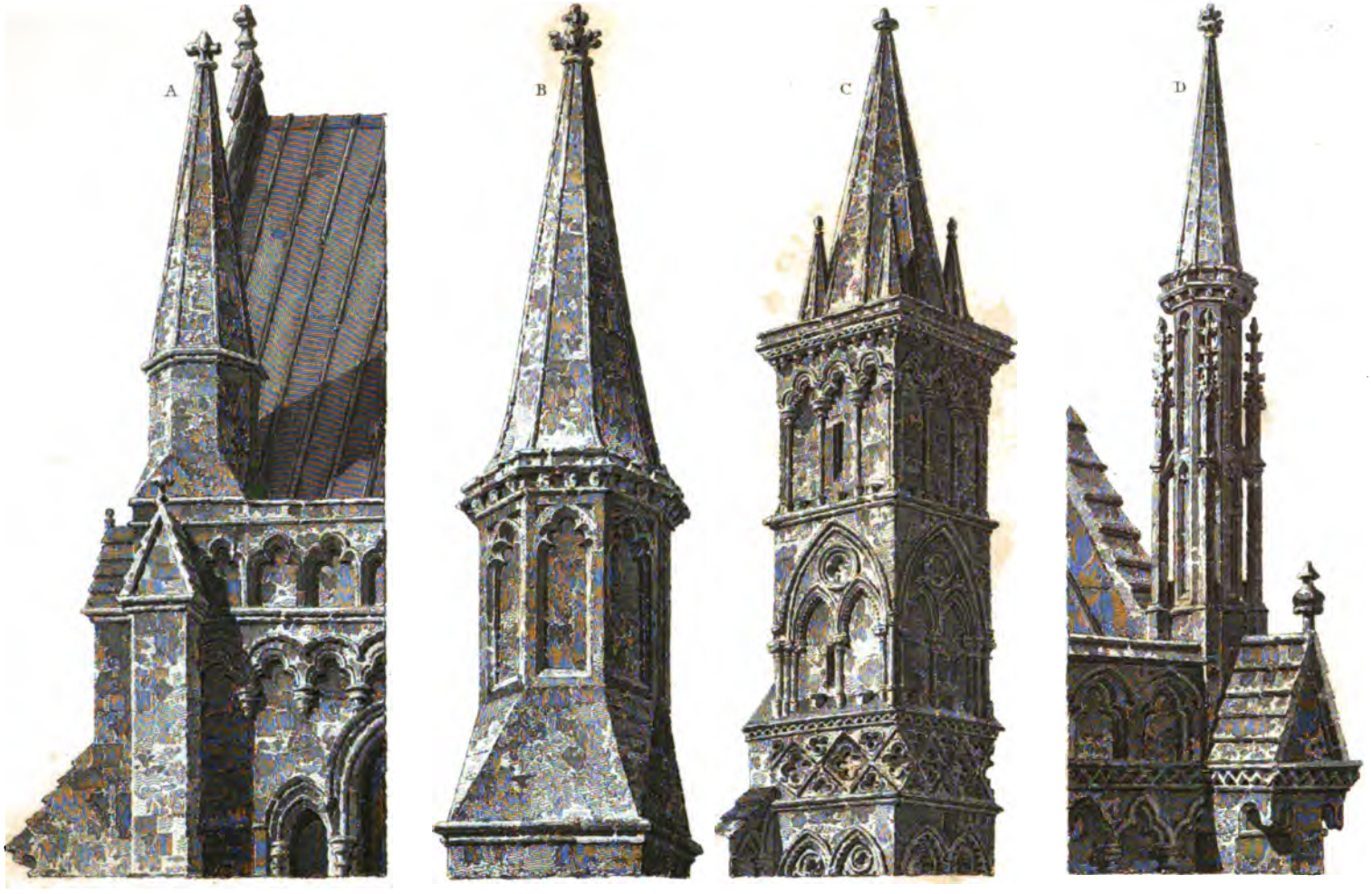
SALISBURY CATHEDRAL CHURCH

WEST FRONT

To the Most Noble THOMAS THYNNE, MARQUIS OF BATH, &c. &c. &c. this Plate is respectfully inscribed by J. Britton.

London. Published Aug. 1. 1814, by Longman & Co. Paternoster Row.



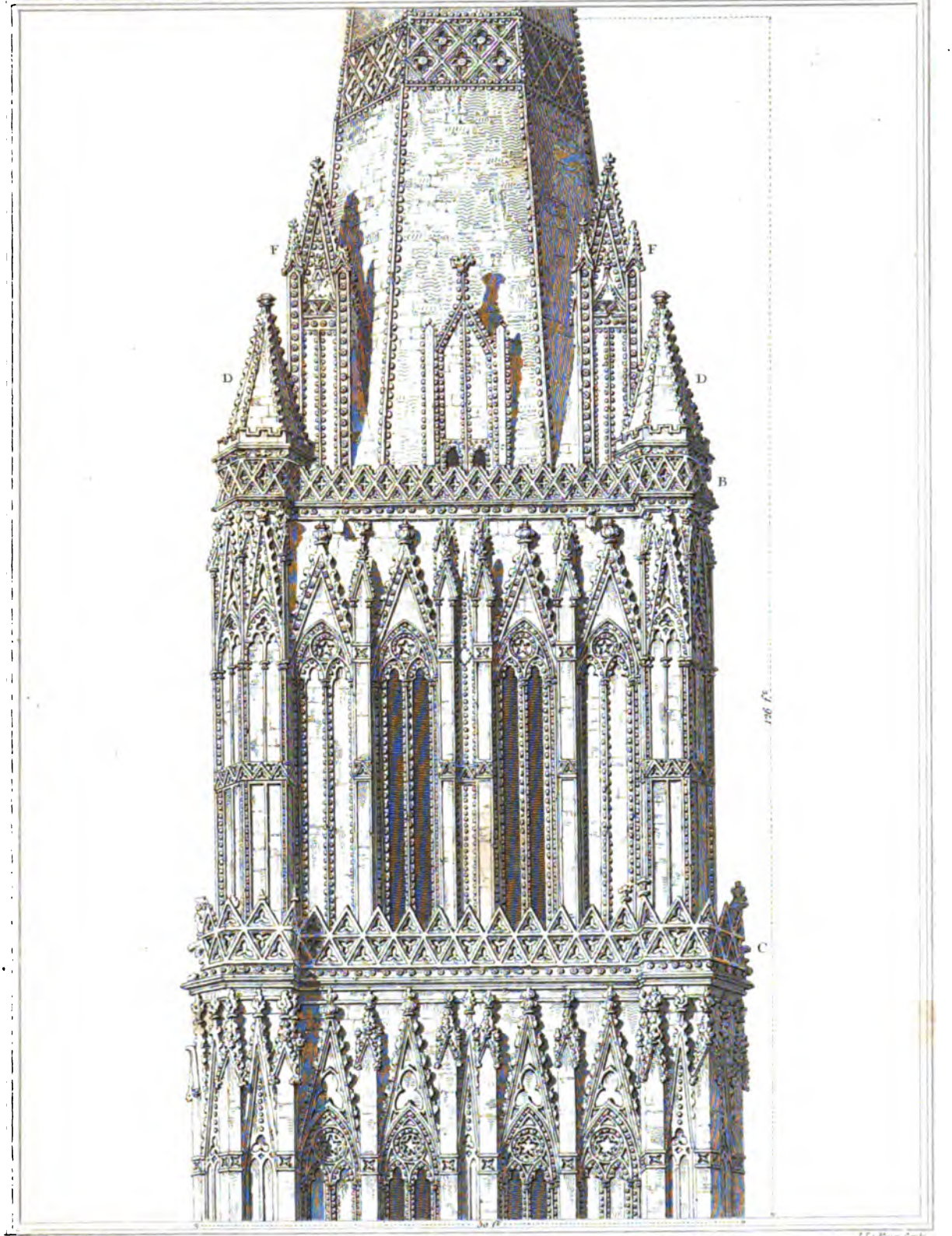


Engraved by John Le Keux from a Drawing by F. Mackenzie for Britton's History &c. of Salisbury Cathedral

CATHEDRAL ANTIQUITIES

Pinnacles &c.

London, Published June 1, 1815, by Longman & Co. Paternoster Row.



F. Mackenzie del. 1815. J. Le Keux Sculp.

SALISBURY CATHEDRAL SPIRE.

PARTS OF THE TOWER & SPIRE.

London Published Aug 1.1825 by Longman & C° Paternoster Row

Drawn by F. Mackenzie and Engraved by J. Le Keux, for Britton's History &c. of Salisbury Cathedral.

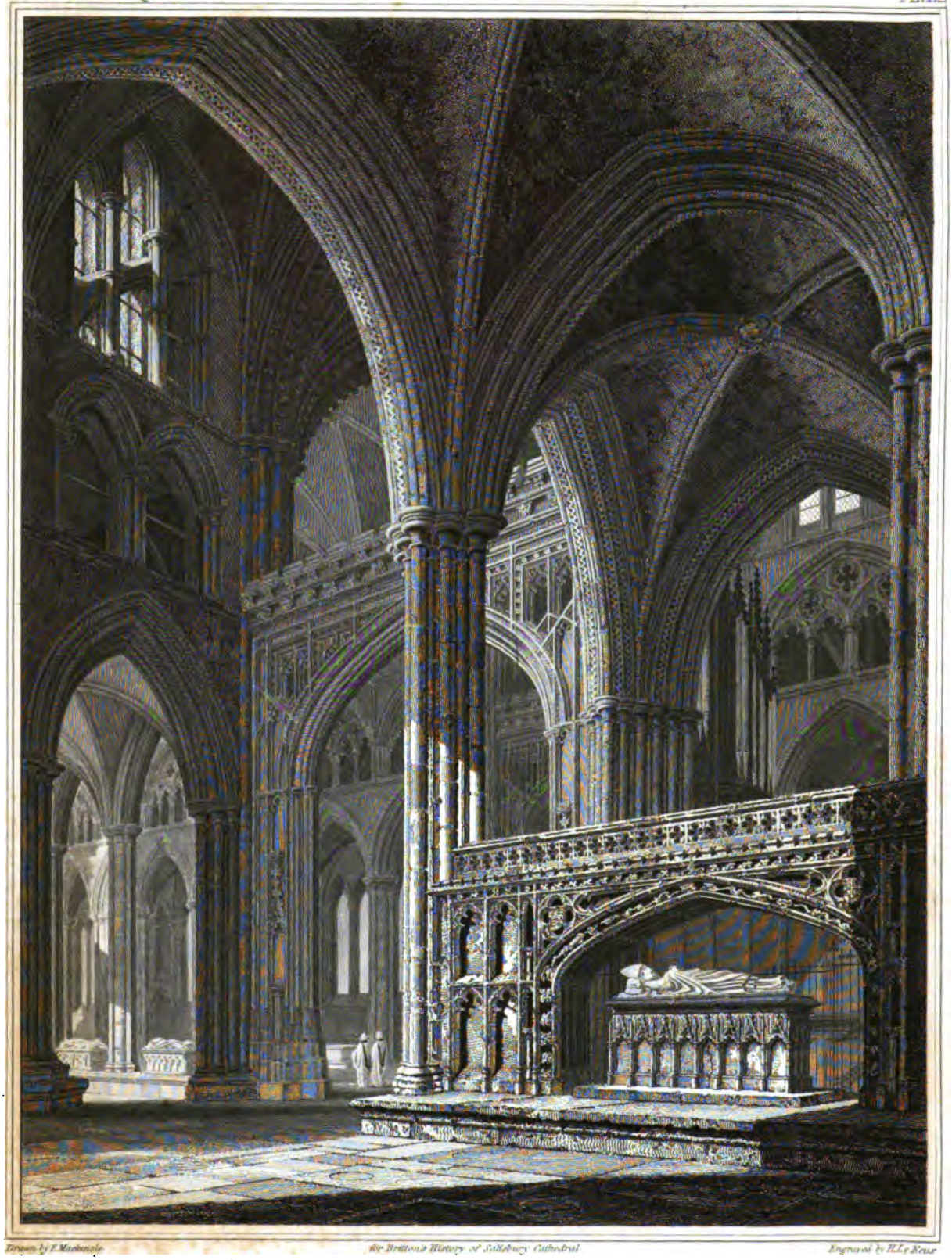
SALISBURY CATHEDRAL CHURCH.

(View from the Cloisters.)

To ARCHIBALD ALISON, LL.B F.R.S. of London and Edinburgh, Prebendary of Sarum - Author of "Essays on Taste" &c. &c. this Plate is inscribed with sentiments of respect & esteem by

J. Britton.

London: Published Aug. 1 1814, by Longman & Co. Paternoster Row.



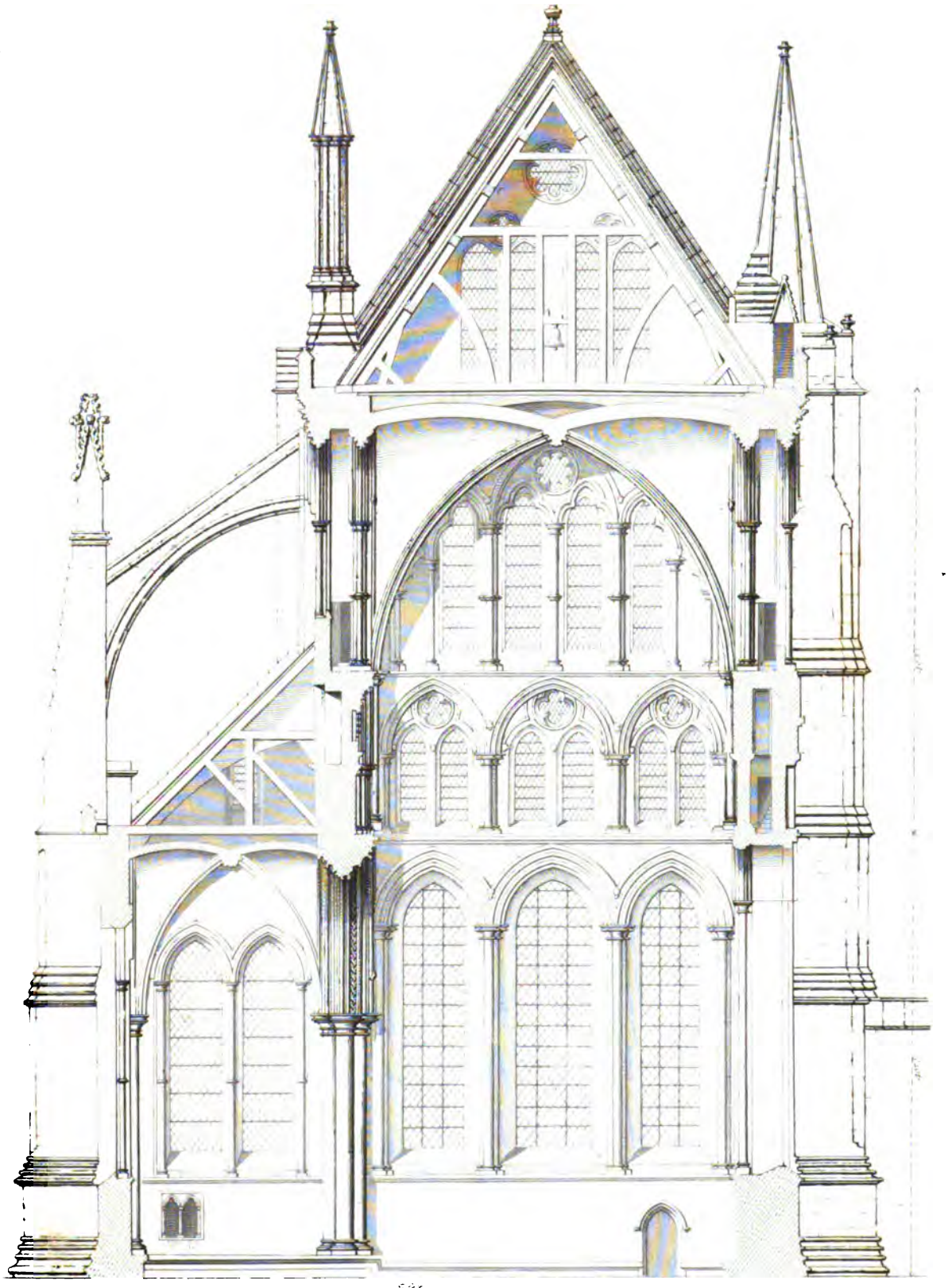
Drawn by F. Mackenzie. for Britton's History of Salisbury Cathedral. Engraved by H. Le Keux

SALISBURY CATHEDRAL CHURCH.

VIEW FROM THE SOUTH TRANSEPT, LOOKING N.W.

To LOUISA, MARCHIONESS of LANSDOWNE, *who has evinced a partiality for, and knowledge of Architectural Antiquities, this Plate is most respectfully inscribed by*

London, Published Aug.1. 1814, by Longman & C.Paternoster Row.



Elevation & Section of the end of the South Transept

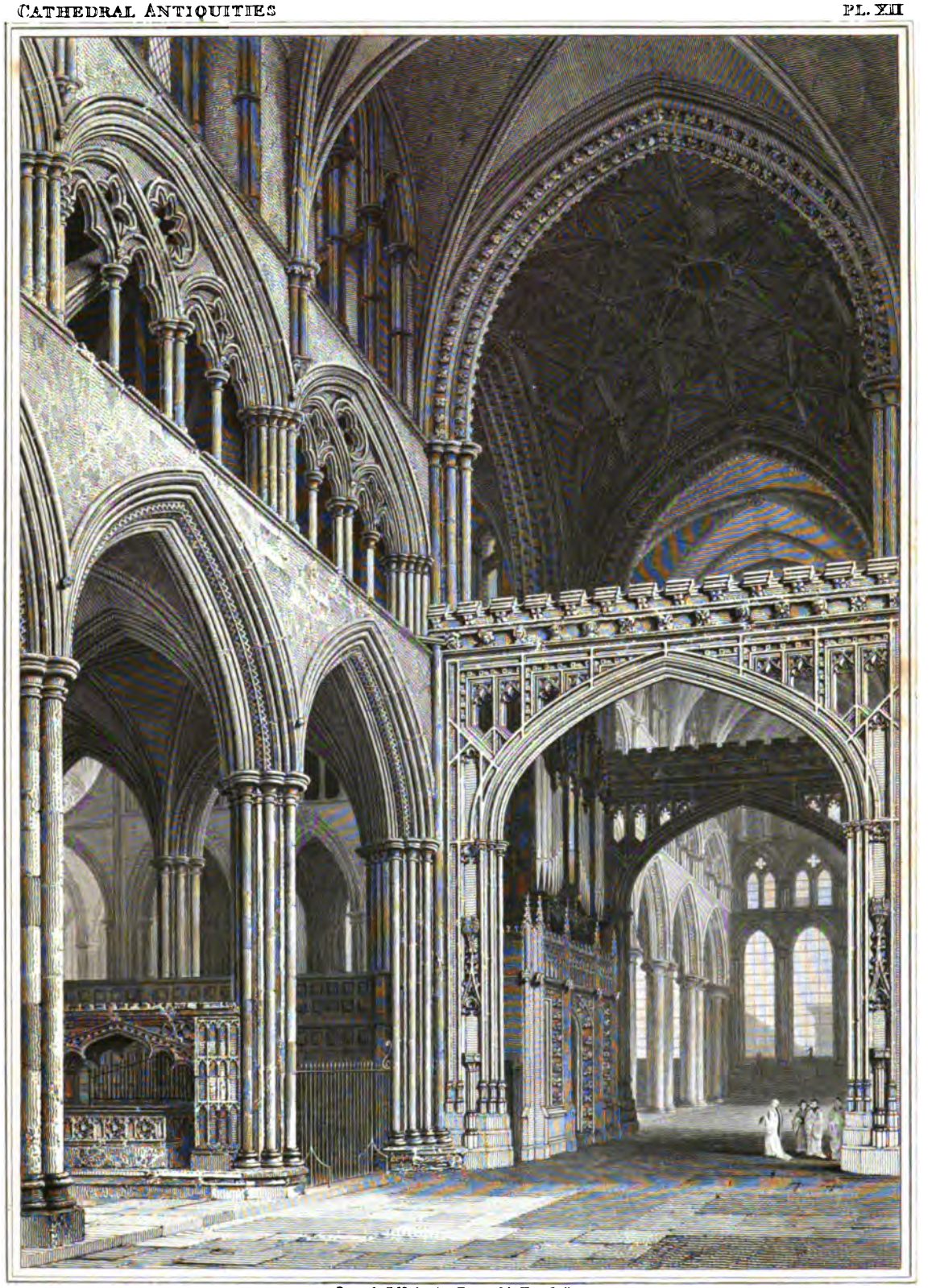
Engraved by Wm. Smith, from a Drawing by J. Mackenzie, for Britton's History of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

View of the small Transept &c. looking South.

TO THE RT. REVD. WILLIAM BENNET D.D. Lord Bishop of Cloyne, an admirer & patron of Antiquarian Publications.

This Plate is most respectfully inscribed by the Author



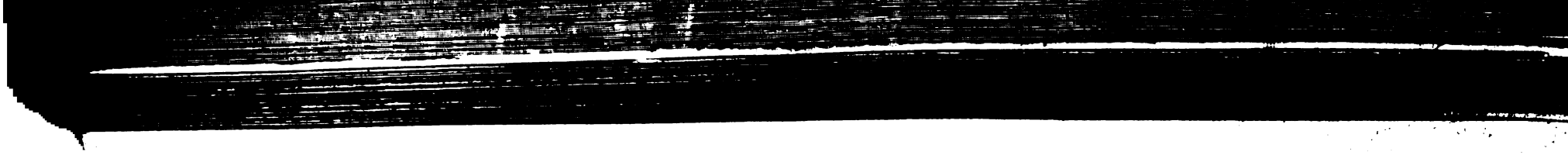
Drawn by F. Mackenzie & Engraved by Henry Le Keux

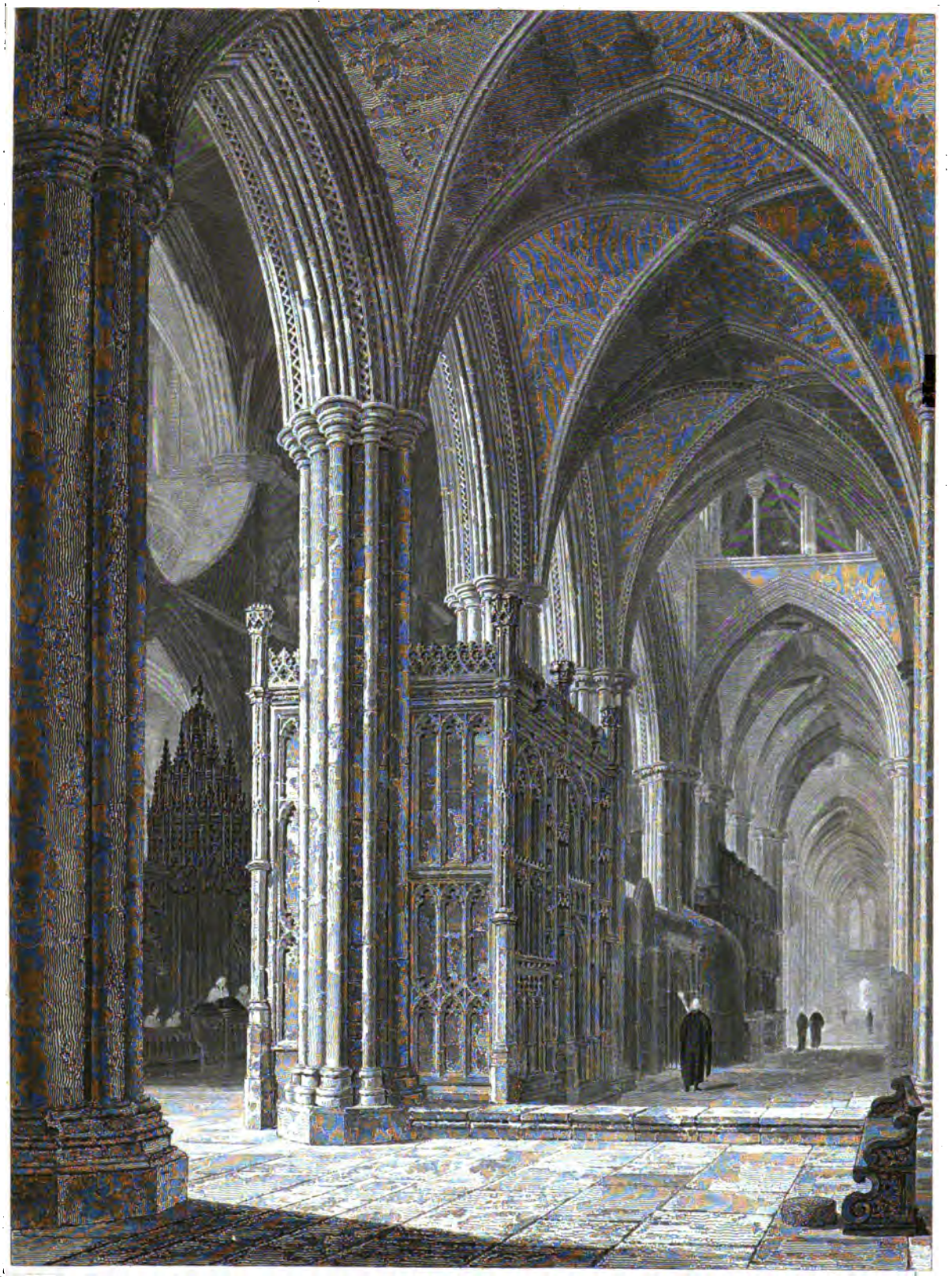
SALISBURY CATHEDRAL CHURCH.

VIEW FROM N. TO S. TRANSEPT.

To the Rev.d HUGH OWEN, F.S.A. Portionary of Bampton, Oxfordshire; & Prebendary of Salisbury, this Plate is inscribed with sentiments of great esteem by the Author.

London Published April 1, 1814 by Longman & C.o Paternoster Row.





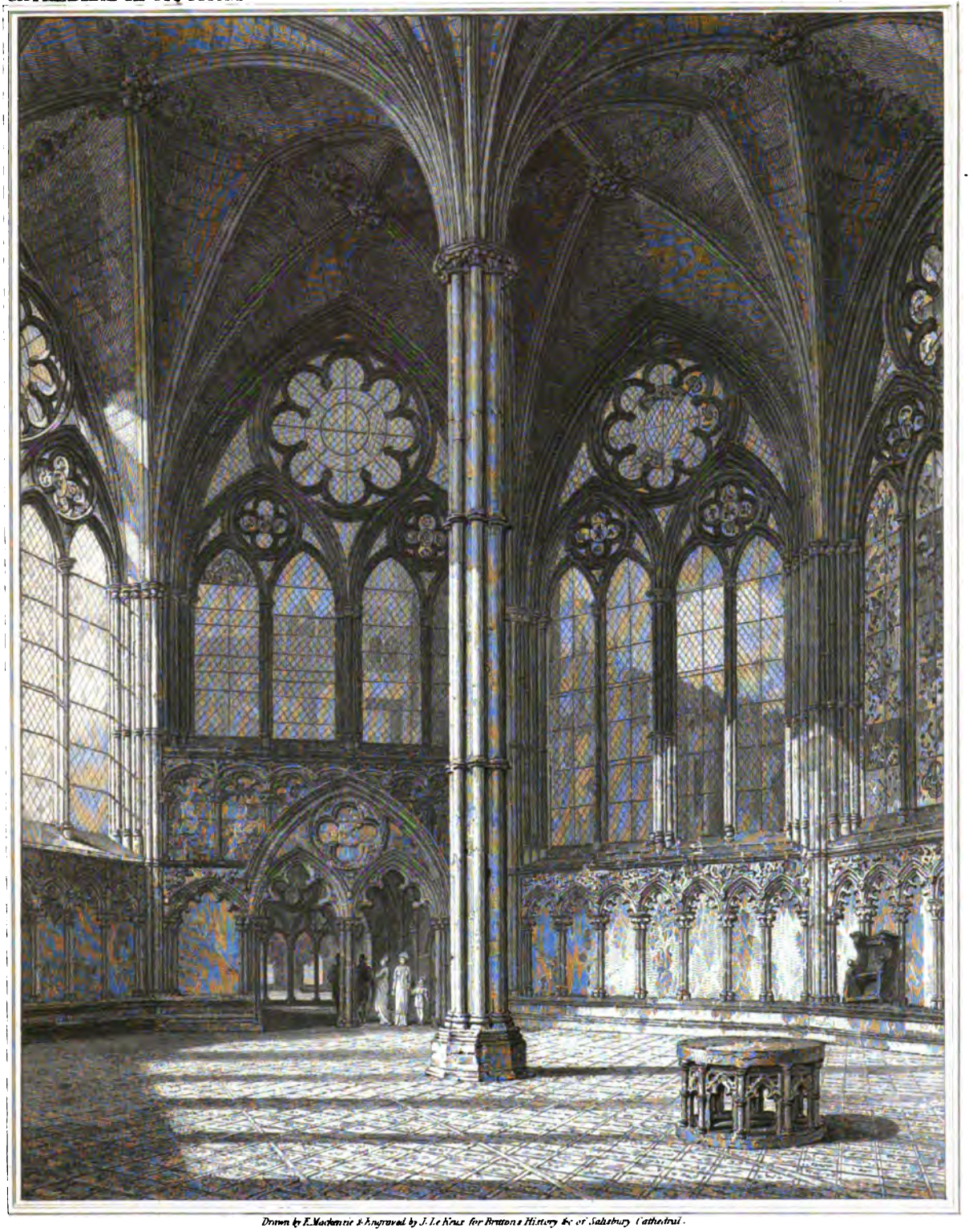
Engraved by J. C. Bucktrout from a Drawing by F. Mackenzie for Britton's History &c. of Salisbury Cathedral

View of the North Aisle &c looking West

TO THE REV^D W^M DOUGLAS, Chancellor of the Diocese of Salisbury, Canon Residentiary, &c. &c. &c.

This Plate is respectfully inscribed by the Author

London, Published June 1st 1825 by Longman & Co Paternoster Row.



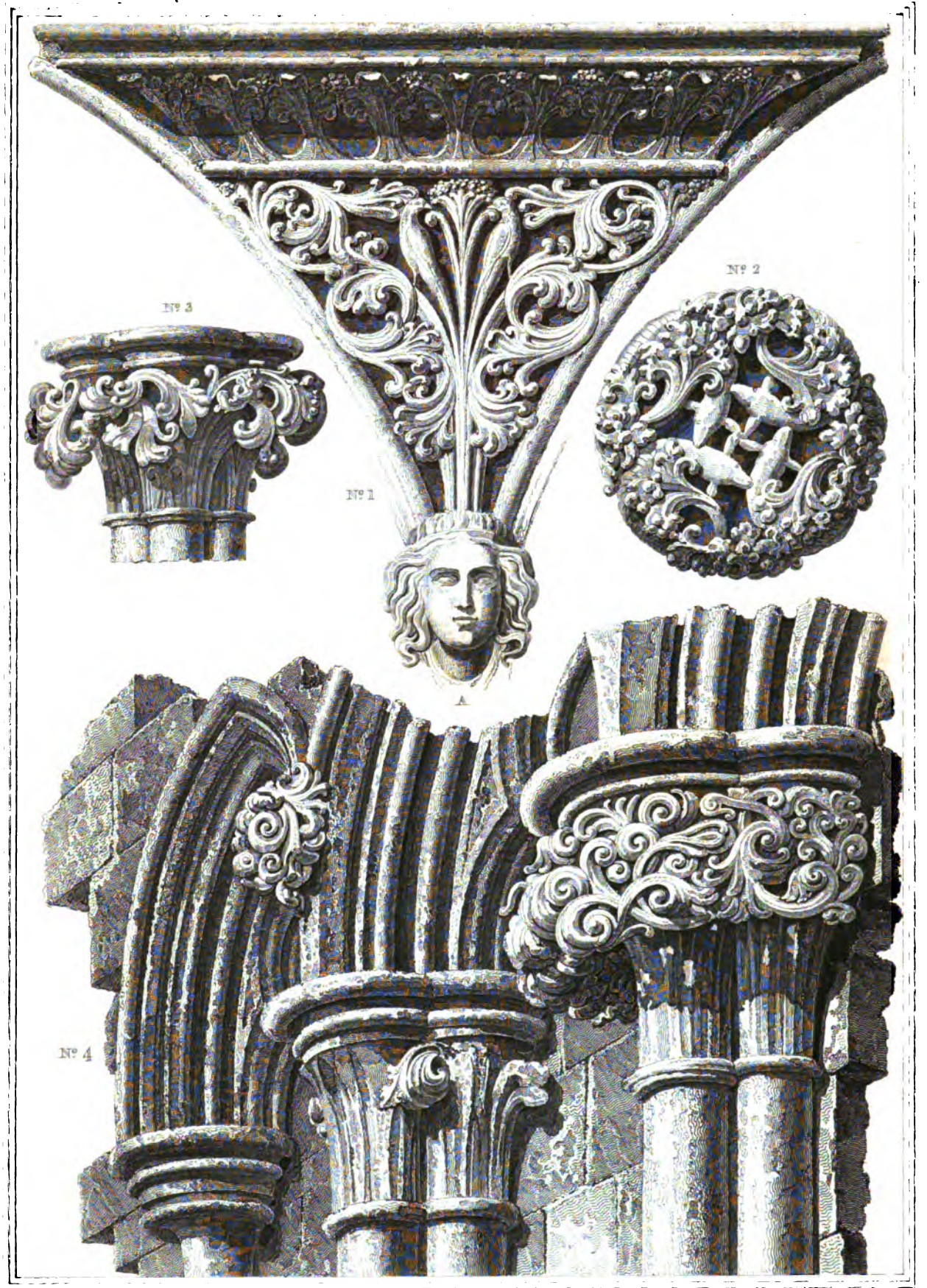
Drawn by E. Mackenzie & Engraved by J. Le Keux for Britton's History &c of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

THE EAST END - LOOKING WEST.

To the Revd Wm COXE MA-FRS-FSA- Archdeacon of Sarum &c &c - Author of several important Literary Works, this Plate is inscribed by J. Britton

London Published May 1, 1811 by Longman & C° Paternoster Row.

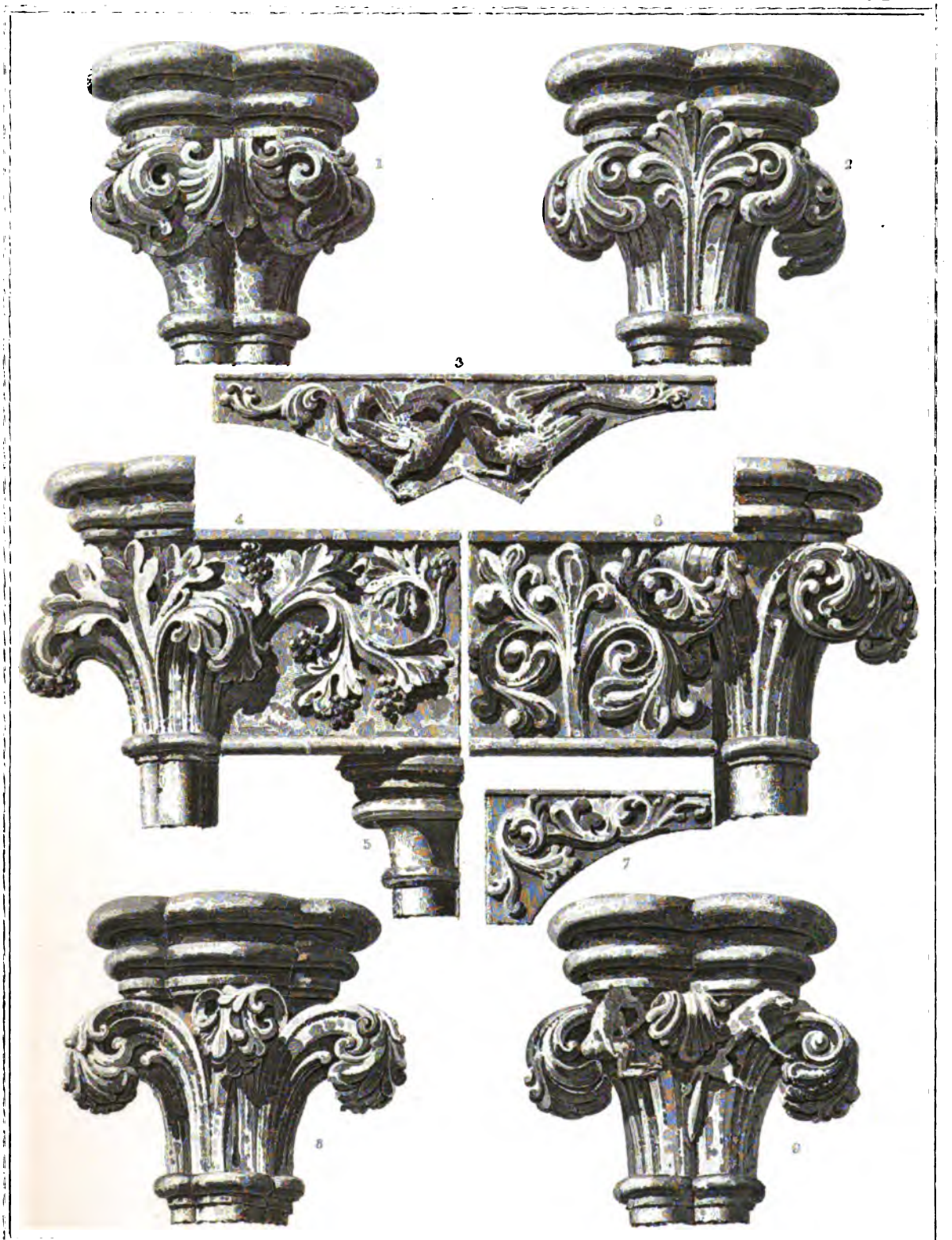


J. Le Keux Sc. - P. Mackenzie Del. - from Sketches by T. Baxter - for Britton's History &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

BRACKET, - CAPITALS, &c.

London: Published March 1, 1814, by Longman & C.º Paternoster Row.

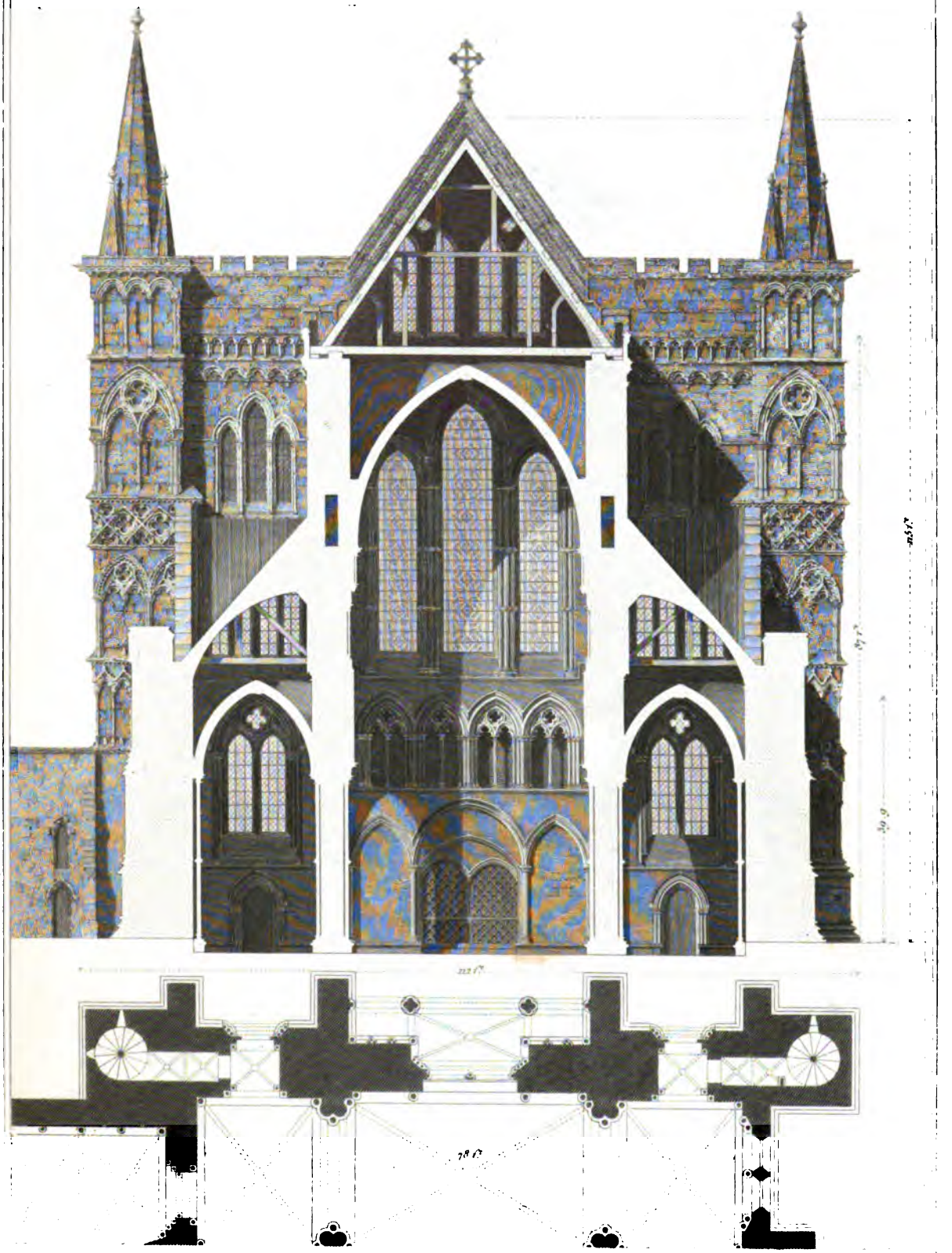


Engraved by J.Le Keux - Drawn by F.Mackenzie from Sketches by J.Buckler - for Britton's History &c of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

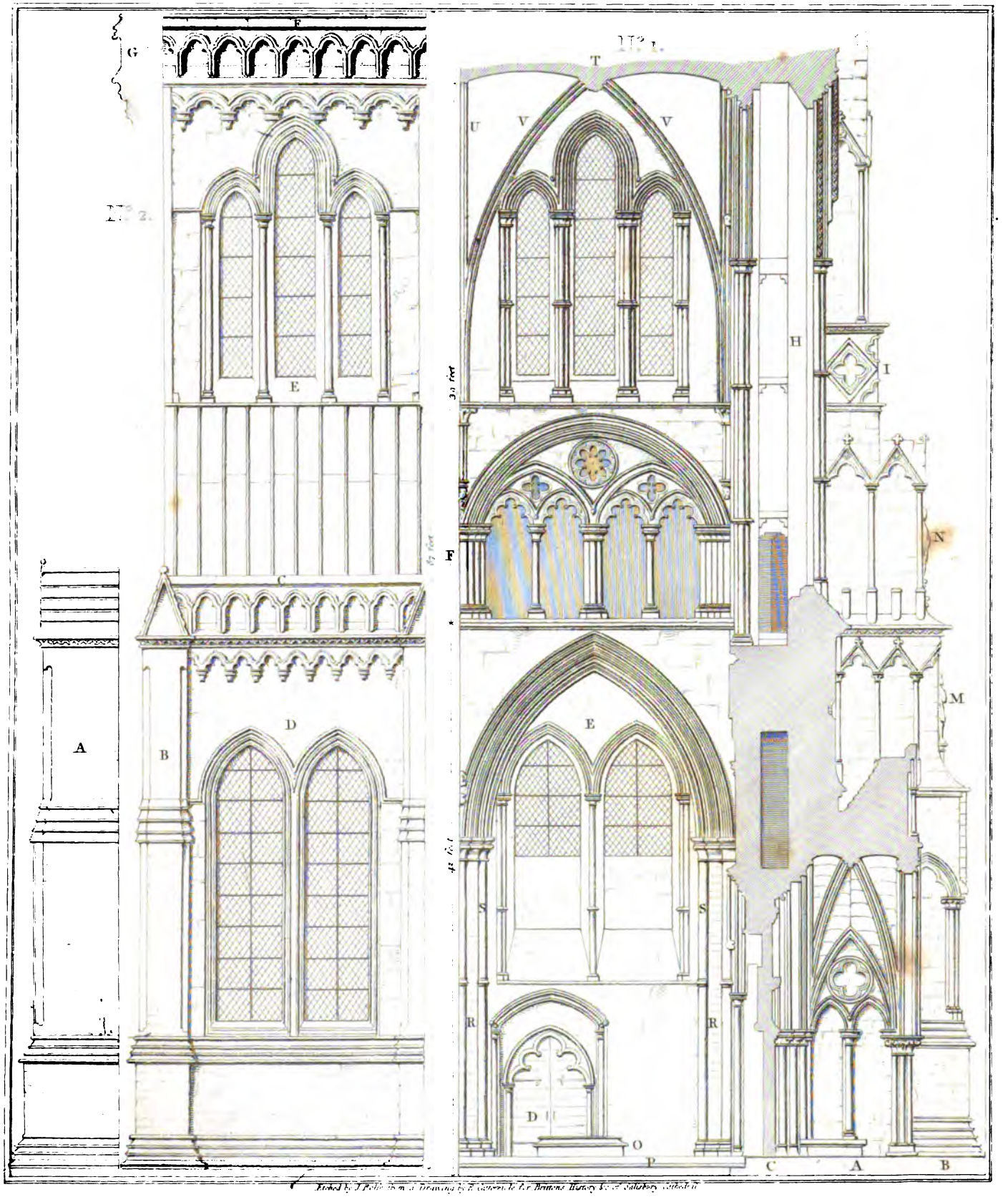
CAPITALS &c FROM THE CHAPTER HOUSE

London. Published Nov 1 1814 by Longman & Co Paternoster Row.



Plan Elevation & Section.

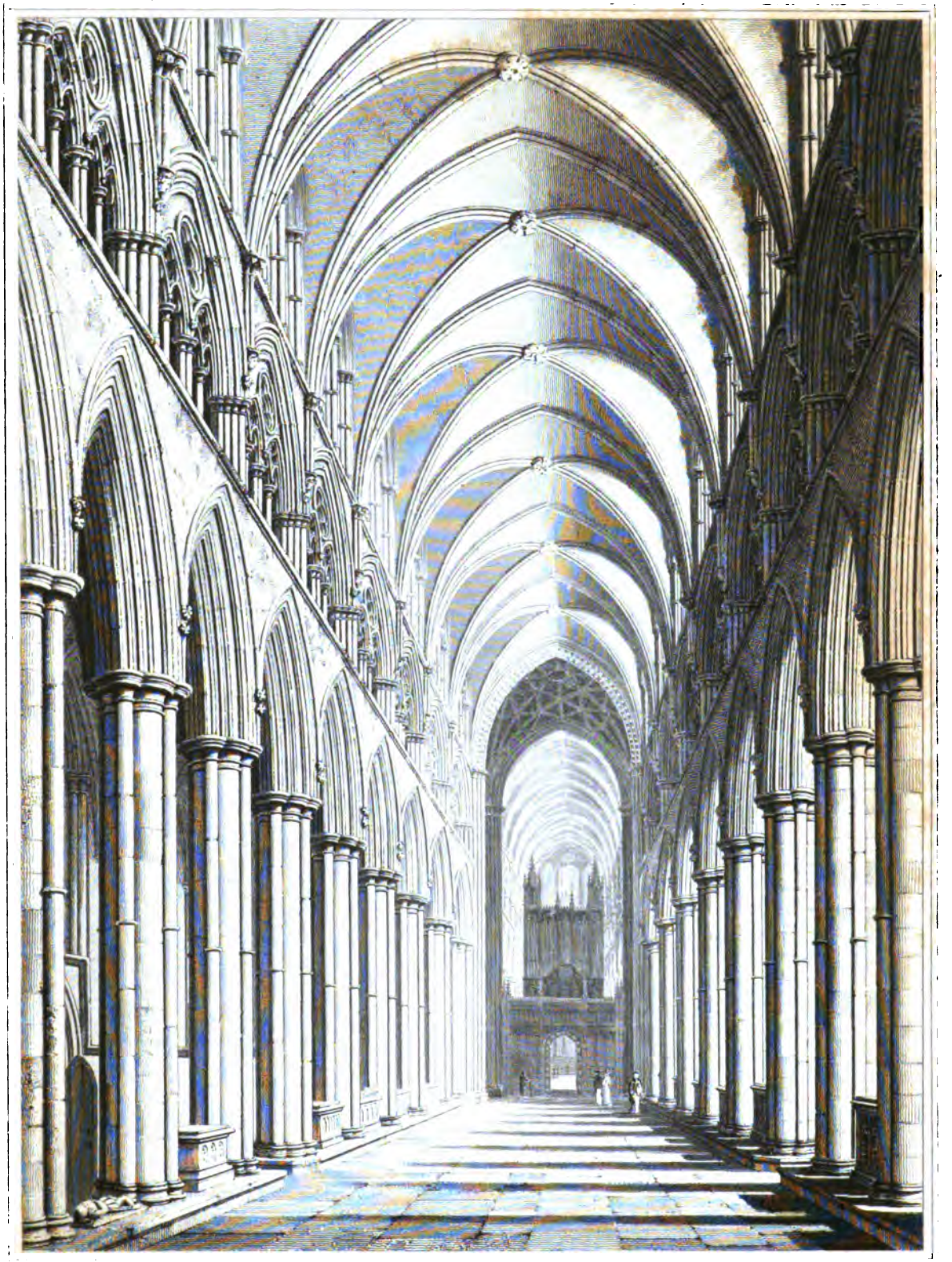
London Published Feb.ry 1.1818 by Longman & Co Paternoster Row.



Etched by J. Pollet from a drawing by E. Gaveau de la Brunerie. History of Salisbury Cathedral

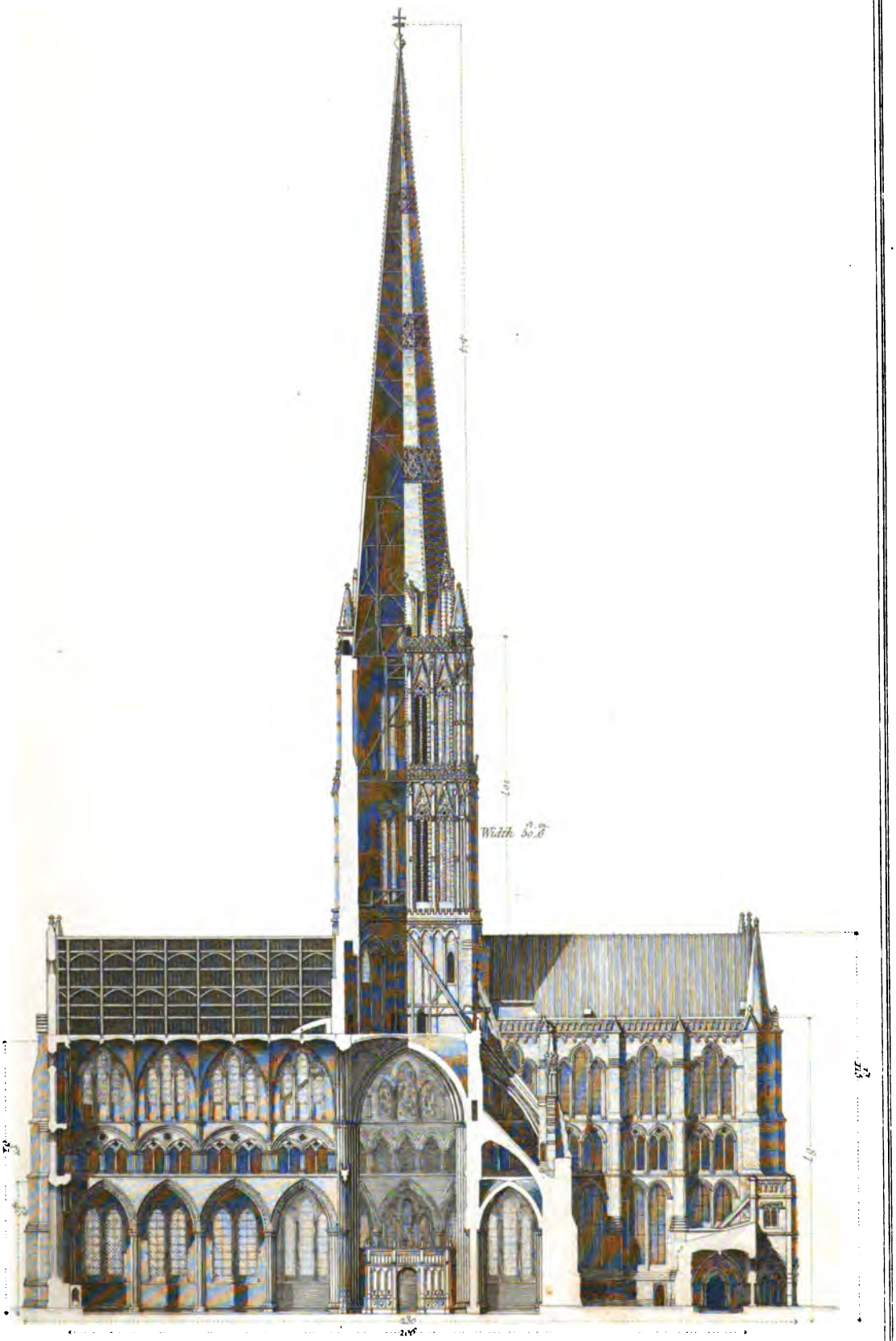
Elevation & Section of one Compartment of the Nave at the West End.

London. Published May 1. 1815 by Longman & C. Paternoster Row.



View of the Nave looking East.

To the VERY REV^d CHARLES DARBY, Dean of Salisbury &c. &c. This Plate is inscribed by the Author



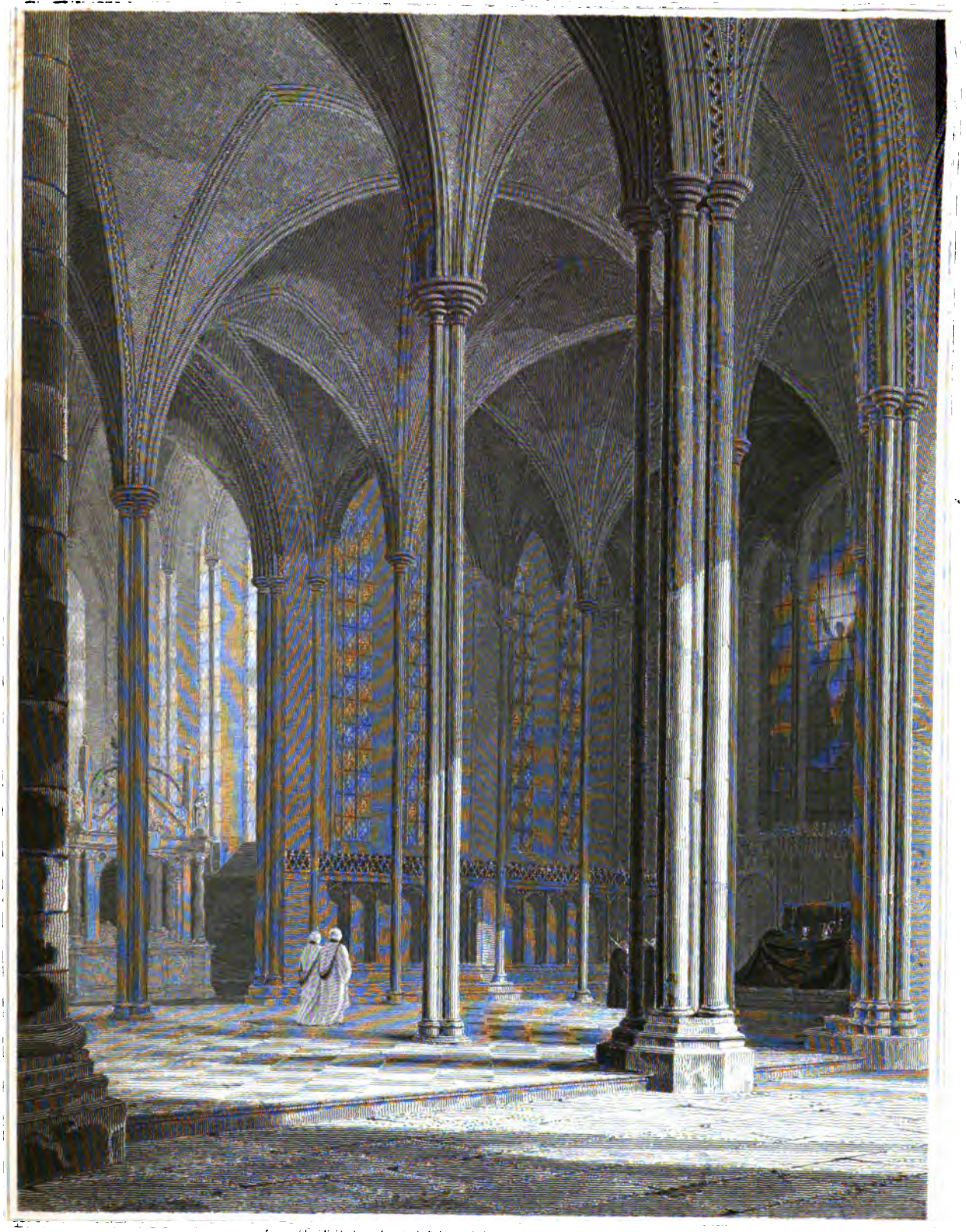
Drawn by R. Cattermole. Engraved by C. Gladwin for Britton's History &c of Salisbury Cathedral.

Section & Elevation of the great Transept Tower & Spire.

London Published April 1.1824 by Longman & C.º Paternoster Row.

Etched by J. C. K. from a Sketch by J. Buckler for Britton's Hist. of Salisbury Cathedral.

London Published April 1. 1815 by Longman & C.º Paternoster Row.

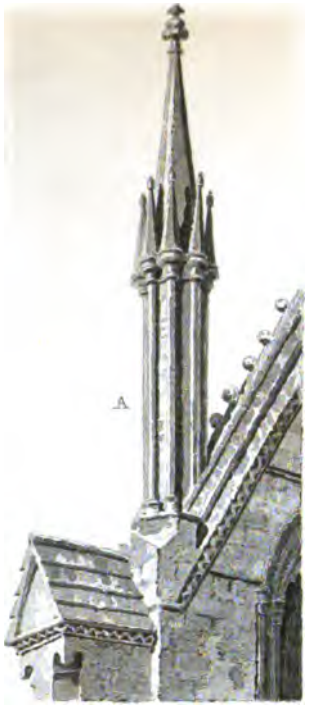


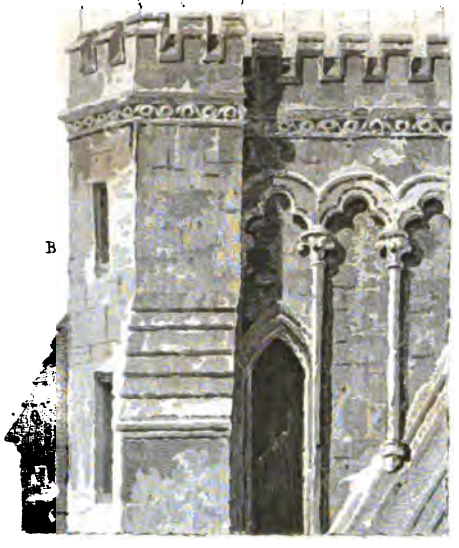
Engraved by J. Neale from a Drawing by R. Cattermole, for Britton's History of Salisbury Cathedral

View of the Lady Chapel looking N.E.

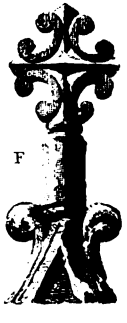
TO THE RIGHT HONORABLE THE EARL OF RADNOR as testimony of many acts of personal kindness
this Plate is respectfully inscribed by the Author

London Published 1824 by Sherwood Gilbert & Piper, Paternoster Row


A


B

C


F

D

E

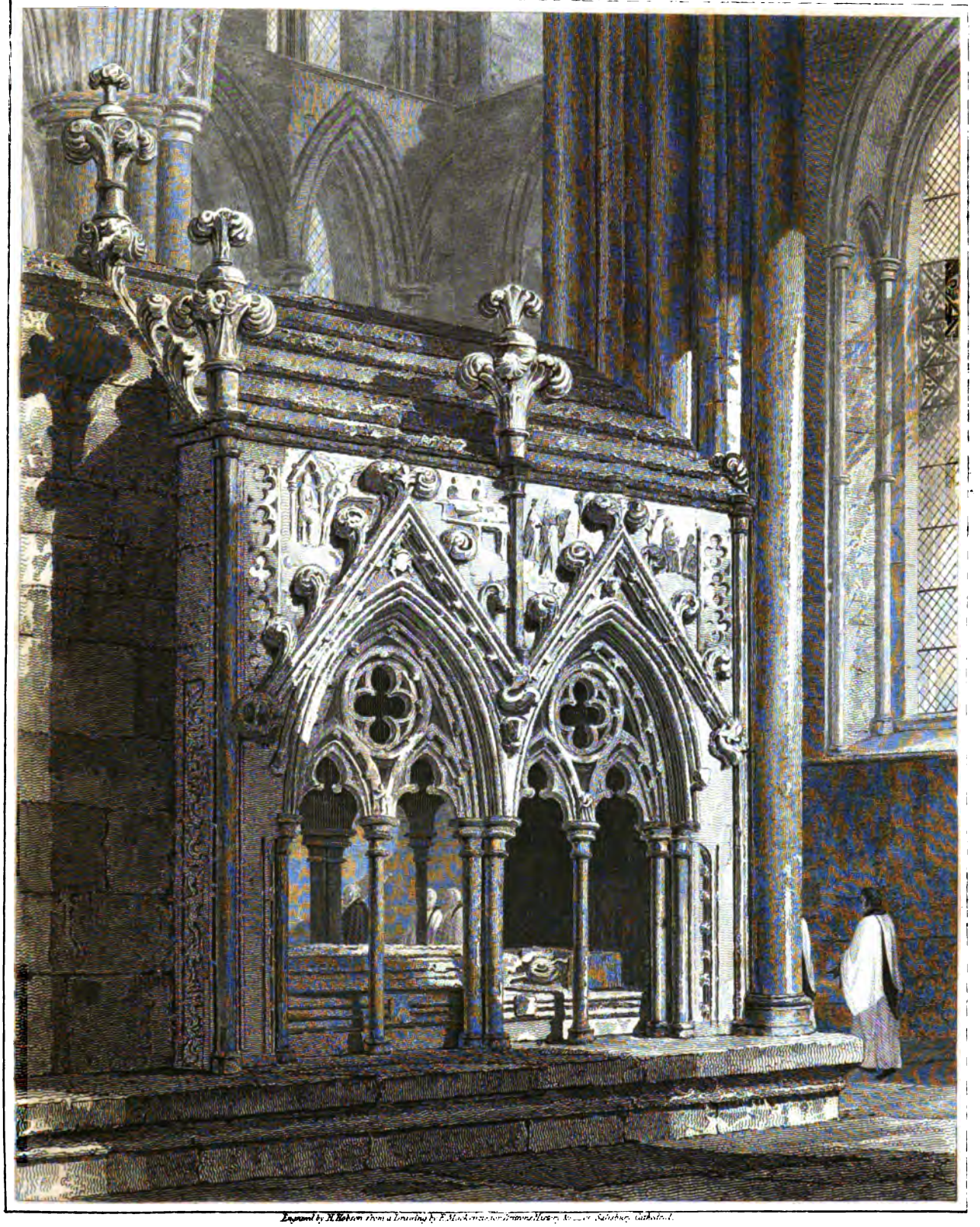
G

H

I

Drawn by F. Mackenzie. Engraved by Ranson for Britton's History of Salisbury Cathedral

London Published July 1, 1815 by Longman & C. Paternoster Row



Engraved by H. Le Keux from a Drawing by F. Mackenzie for Britton's History of the Salisbury Cathedral.

SALISBURY CATHEDRAL CHANTRY.

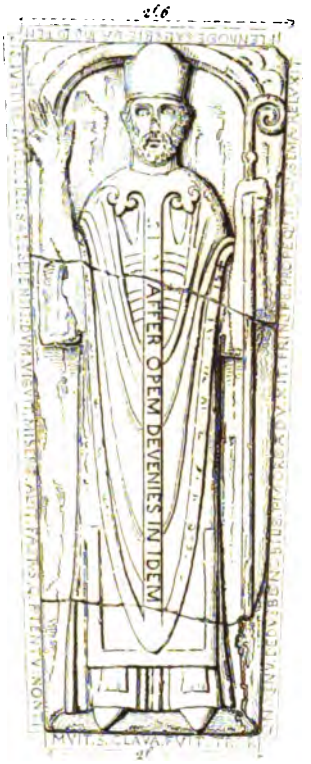
Bishop Bingham's Monument.

To E.H. CHANTREY ESQ^re SCULPTOR. Whose works are at once honorable to his own provisional abilities & to his native Country.

This Plate is inscribed by his sincere friend the Author.

London Published Augst 1. 1814 by Longman & C^o Paternoster Row.

N° 1



N° 2

N° 3

N° 4

Drawn & Etchd by T. Baxter for Brittons History &c of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

MONUMENTAL EFFIGIES

London: Published April 1, 1814 by Longman & Co Paternoster Row

N° 5

N° 6

N° 7

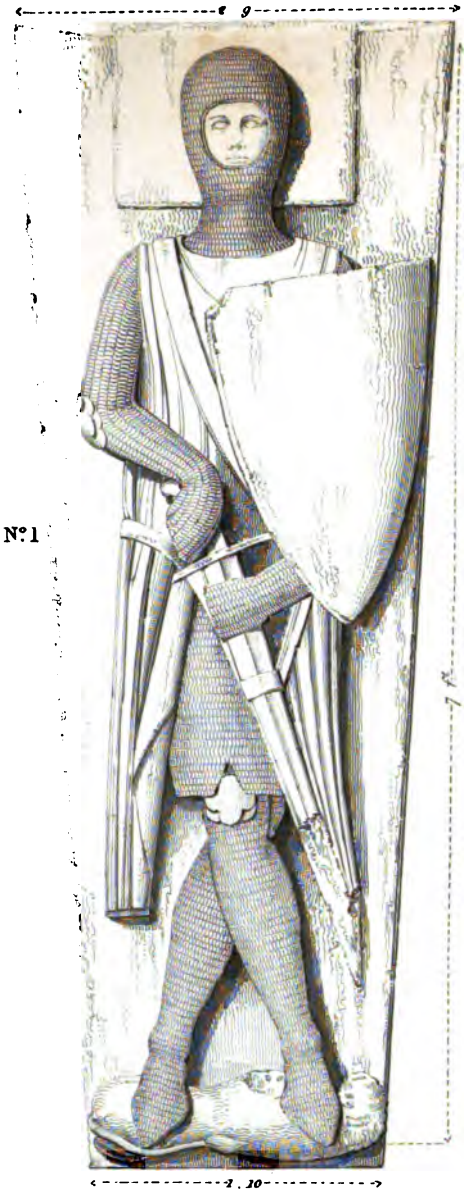
Printed & Published by T. Hearne for Britton's History &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL ANTIQUITIES.

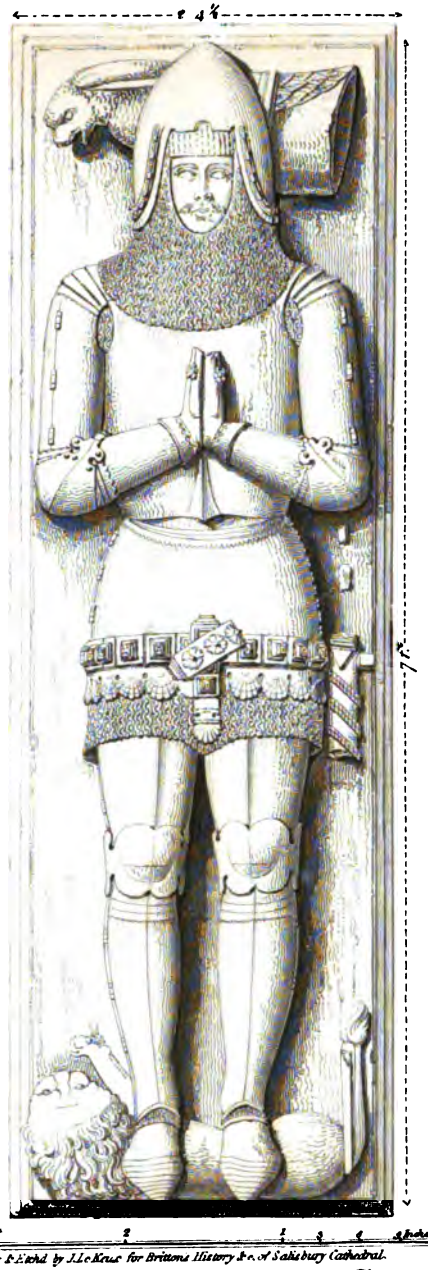
MONUMENTAL EFFIGIES.

London: Published April 1, 1814 by Longman & Co Paternoster Row.

N°1



N°3



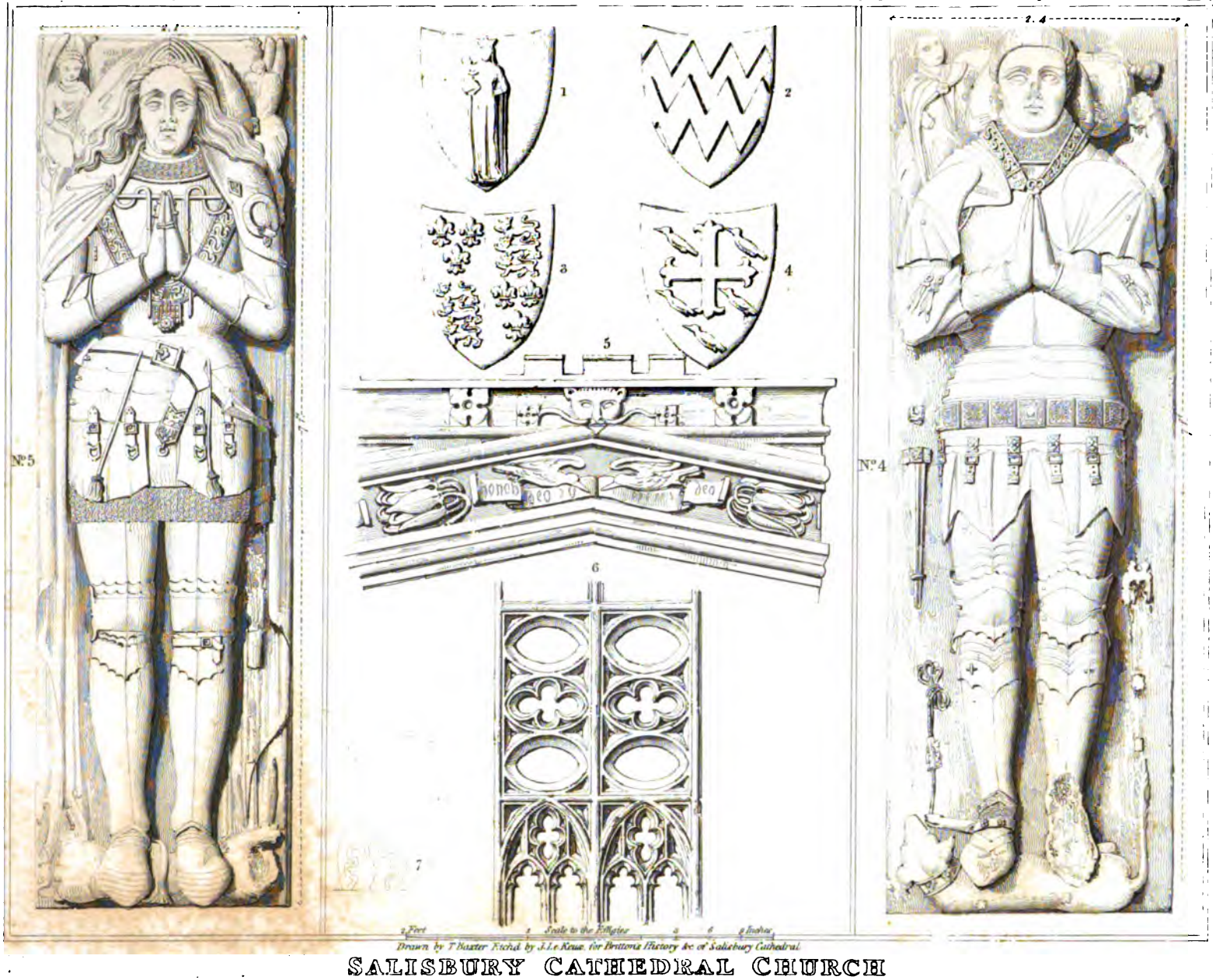
N°2

Drawn by T. Baxter & Etchd. by J. Le Keux for Brittons History &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

MONUMENTAL EFFIGIES

London. Published Aug. 1. 1814 by Longman & Cº Paternoster Row.

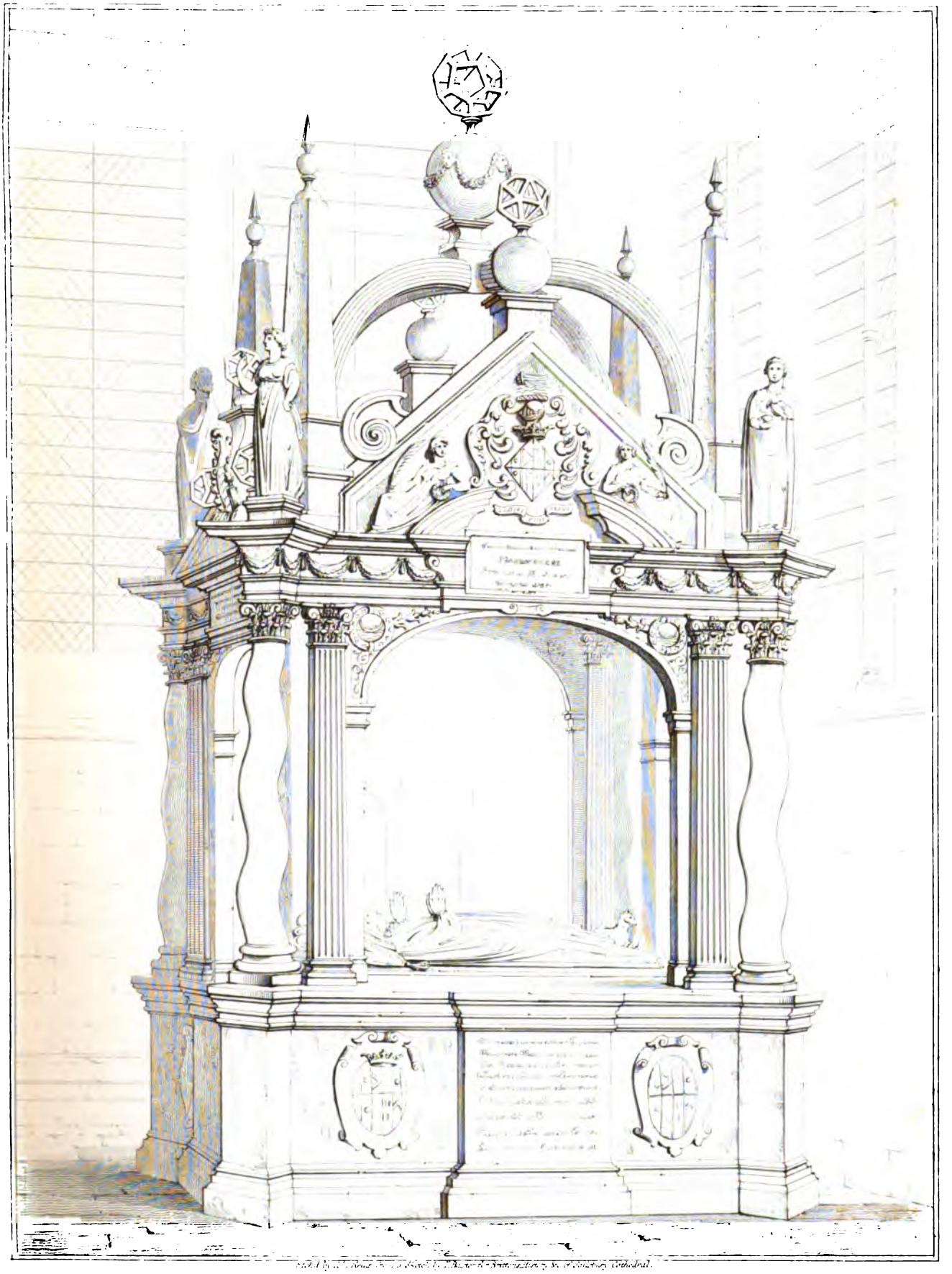


Drawn by T. Baxter Fitchd. by J. Le Keux. for Britton's History &c of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

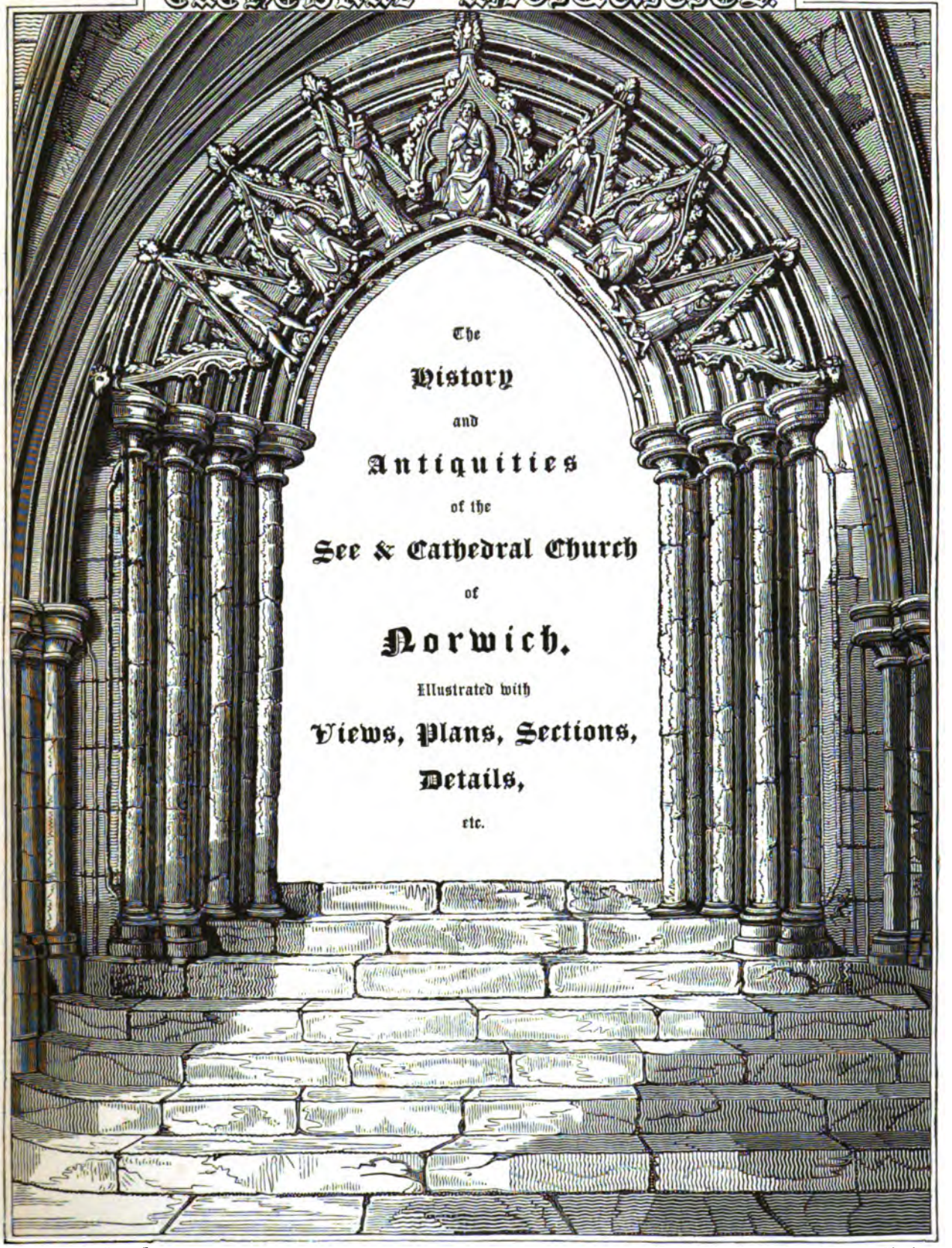
MONUMENTAL EFFIGIES

London. Published Aug.1 1814 by Longman & C.º Paternoster Row.



Monument for Sir Thos Gorges &c.

London Published June 1st 1865 by Longman & Co Paternoster Row.



R. Cattermole, del. J. Thompson, sc. ex Wood.

View of Door-way from the Cloister to the South Aile of Norwich Cathedral Church.

THE

HISTORY AND ANTIQUITIES

OF THE

SEE AND CATHEDRAL CHURCH

OF

NORWICH;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS

OF THE

ARCHITECTURE OF THAT EDIFICE:

INCLUDING

BIOGRAPHICAL ANECDOTES OF THE BISHOPS

AND OF

OTHER EMINENT PERSONS CONNECTED WITH THE CHURCH.

BY JOHN BRITTON, F.S.A.
ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

TO

JOHN ADEY REPTON, Esq. Architect, and F. S. A.

IN TESTIMONY OF LONG ESTABLISHED FRIENDSHIP,

AND AS

A PUBLIC ACKNOWLEDGMENT OF REPEATED ACTS OF KINDNESS,

BY THE LOAN OF

DRAWINGS OF ANCIENT ARCHITECTURE,

AND

PARTICULARLY FOR SOME USED IN THE PRESENT VOLUME,

THIS ACCOUNT OF

NORWICH CATHEDRAL CHURCH

IS INSCRIBED BY

THE AUTHOR.

March, 1816.

PREFACE.

SANGUINE expectations are very frequently terminated by mortifying disappointment; but nothing of originality, difficulty, or importance would ever be undertaken, were not the mind of man impelled by some degree of enthusiasm. The common and beaten track of life is easily pursued, but to scale the pathless mountain, or explore the devious forest, is only to be effected by the courageous and enterprising traveller. Should he not make any essential discoveries, he will obtain that satisfaction which can only be derived from ocular demonstration. Shakspeare justly and appositely, on this as on every other subject that emanates from him, says—

> " The ample proposition that hope makes
> In all designs begun on earth below,
> Fails in the promised largeness; checks and disasters
> Grow in the veins of actions highest rear'd."
>
> *Troilus and Cressida.*

Without arrogating any unusual degree of enthusiasm or courage, the author of the present volume is certainly anxious to produce a respectable, handsome, and interesting work; one calculated to please the eye, and afford some instruction and delight to the mind. He would

gladly give full satisfaction to the most fastidious critic; but continually finds obstacles in his way, and difficulties to thwart his best intentions. Thus circumstanced he entreats indulgence from the profound antiquary and artist, assuring them he will thankfully avail himself of every liberal and judicious hint, and will continue to exert himself in improving every department of the work, to the extent of his knowledge and means.

Unlike the local ciceroni, and the provincial antiquary, who direct *all* their attention and admiration to a single edifice, and who thereby imperceptibly acquire an indiscriminating prejudice in favour of such subject, it is the good fortune of the author of the present volume to have no predilection or partiality for any one cathedral; and to be actuated in his researches and descriptions by the sole motive of ascertaining truth, of furnishing correct information, and conveying impartial opinions. It is a common, but weak practice, with persons connected with a particular cathedral, or even resident in one city, to be extravagantly partial to their own edifice, to speak of its beauties and grandeur in exaggerated terms, and to depreciate the more eminent features, or magnitude of other rival churches. Thus the inhabitant of Lincoln contends that the minster of that city is much superior, finer, and more interesting than its northern rival at York; whilst the inhabitant of the latter city cannot recognize or admit any degree of equality. To him York Minster is pre-eminent, and he is quite offended with the impartial antiquary who sees and points out excellences in each; who perceives vastness in the church of York, variety in that of Lincoln; who sees loftiness, occasional richness, and space in the former; and solidity, picturesque diversity, numerous elegances, and various interesting appendages to the latter. Each has its merits and defects; each has beauties not possessed

by the other; and each has excellences of architecture and sculpture, which are unparalleled in its rival. By accurate plans, elevations, and views of the two, we shall hereafter be better enabled to appreciate and understand both; and from such only can a just estimate be formed.

To the liberal critics, who have fairly and candidly reviewed the History, &c. of Salisbury Cathedral, the author returns very sincere thanks not merely for their encouraging praises, but for that advice and even censure which appear to emanate from generous and disinterested motives. From such strictures he will endeavour to improve his future works. The invidious anonymous critics, who, angered at the success of "The Cathedral Antiquities," take every secret opportunity to traduce it and depreciate the author, are fully welcome to all the pleasure they can derive from such amusing pursuits. Were they aware that their abuse is panegyric, and that they are thereby conferring favours, they would seek some other mode of gratifying their petty envy.

Between the Catholic and Protestant antiquary the author wishes to steer a middle course: he is ready to admit the impartial reasonings of each; to consider both as fallible human beings, and equally liable to error and prejudice. In their doctrinal disputes he will avoid interfering, for it appears to him notorious that both the Protestant churchman and Catholic priest are generally hurried beyond the point of justice and truth by prepossession and partiality. Religious as well as political controversy is too commonly conducted by intemperance, and thence leads to personal animosity and revenge, rather than to friendly union and peace.

In preparing the present volume for the press, the author has received personal or literary favours from the following noblemen and

gentlemen, to whom he returns very sincere thanks:—The EARL of RADNOR; the BISHOP of NORWICH; the DEAN of NORWICH; JOHN ADEY REPTON, Esq.; Dr. SAYERS; the Rev. Dr. SUTTON; the Rev. JAMES FORD; DAWSON TURNER, Esq.; the Rev. HENRY J. TODD; WILLIAM WILKINS, Esq.;——NORGATE, Esq.; Mr. KITSON, Jun.; Mr. HENRY BASSET; Mr. GELDART, Jun.; Mr. E. J. WILLSON.

The chronological lists of bishops, kings, &c., and dates of the church, it is hoped will be found useful. Although all the books specified in the following list have been examined, yet the author has derived the greater part of the following narrative from Blomefield's "History, &c. of Norwich."

TAVISTOCK PLACE,
Nov. 19, 1816.

HISTORY AND ANTIQUITIES

OF

NORWICH CATHEDRAL CHURCH.

CHAP. I.

KINGDOM AND BISHOPRIC OF EAST-ANGLIA.—THE LATTER SUCCESSIVELY FIXED AT DUNWICH, NORTH-ELMHAM, AND THETFORD.—BRIEF NOTICES OF THE BISHOPS OF THOSE SEES, TO THE YEAR 1091.

To render the History of the See and Cathedral of Norwich explicit and satisfactory, it will be necessary to advert to the geographical situation of the eastern portion of the island;—endeavour to ascertain the first settlement of a prelate over the district, and the successive removals of the see;—inquire into the state and dominion of the episcopal authority;—and trace these objects through some intricate and transitory stages to the permanent settlement of the Cathedral, with its members and officers, at Norwich. In the course of this reflective survey, we shall find many circumstances calculated to awaken both serious and consolatory reflections; many events illustrative of the progress of civilization; and some traits of human character reproachful to man, and particularly so to the ministers of Christ. Opposed to such, however, we shall perceive that many of the East-Anglian prelates were men of exemplary lives and

of estimable character; and that they successfully and laudably devoted their time and talents to counteract the deleterious effects of Paganism, and ameliorate the condition and manners of the people.

The eastern part of England, now comprised in the counties of Essex, Suffolk, and Norfolk, was certainly occupied by many Christians under the Anglo-Roman dynasty; and it is certain that Helena, the wife of Constantius, and her son Constantine, were residents, if not natives of this part of the island.

The influence and progress of the Christians at that time have been canvassed with more zeal than discrimination by some of our ecclesiastical historians; and the birth-place of Constantine, called the Great, has been a theme of much controversy.[1] If the latter circumstance be not of much importance, as connected with our present inquiry, the former is entitled to some consideration; for the commencement of a great establishment, as well as the foundation of a national edifice, are material events in the history of each. Both Helena and Constantine were arduous and powerful in behalf of the new religion; and the latter, after being first advanced to the title of Cæsar, and afterwards to the rank of Emperor, assisted the Christians in repairing and building churches, and protected and encouraged them in prosecuting their difficult and beneficent labours. The reign of this emperor constitutes an important epoch in the annals of the Christian church, for he organized and gave a sort of constitution to its government. He commanded councils, or assemblies of the bishops and fathers, to be held at stated places and times, for the furtherance and protection of Christianity. The first of these met at Nice, in Bithynia, A.D. 325, to deliberate on the divinity of Christ.

Without dwelling on this remote period of ecclesiastical history, it will be most accordant to the subject of our present inquiry to take a rapid stride to the beginning of the seventh century. We shall find about that

[1] An interesting review of this emperor's reign and character, with reference to the controversy respecting his birth-place, is given by the eloquent Gibbon, in the second and third volumes of his History of the "Decline and Fall" of the Roman Empire.

time the East-Anglian monarch was peculiarly favourable to the Christians.[2] During a long exile in Gaul, Sigebert, or Sigbercht, the fifth king of this district, had acquired a knowledge of, and partiality for the monastic institute. Soon after he was seated on the throne he invited FELIX, a Burgundian priest, to leave France and instruct the inhabitants of East-Anglia in the mysteries and truths of the gospel. Pleased with the zeal and learning of this holy man, he appointed him the first bishop of a new diocess, and fixed his see at Dunmoc (Dunwich), the capital of the kingdom. Aided by Fursius, a zealous monk from Ireland, the Christian doctrines were assiduously and successfully disseminated through the bishopric. The monarch also is described as being more zealous in the cause of religion than in that of civil polity. He caused churches to be raised, monasteries to be founded, and a public school to be instituted. Malmsbury states that he established seminaries of learning in different places,[3] and thus enabled men, who had previously been uncivilized and irreligious, "to taste the sweets of literature."[4] After governing his kingdom only two years, he deserted his subjects, and retired to the abbey of *Bedericksworth*, now Bury St. Edmunds, which he had previously founded

[2] The East-Anglian kingdom consisted at this time of Norfolk, Suffolk, and part of Cambridgeshire; whilst Essex was under the dominion of another monarch and another bishop.

[3] The object and situation of the principal, or only school that he founded, have occasioned much controversy between the advocates for the priority of the two Universities. Caius (de Antiq. Cant.) at one time endeavoured to trace the origin of Cambridge to Cantaber, about four hundred years before the Christian era. Asser, on the other hand (Antiq. Oxon.), with more zeal than truth or probability, determining to carry the antiquity of Oxford to a more remote date, assigned its foundation to Brutus, &c. above one thousand years anterior to that period. Later authors, perceiving the absurdity of these theories, referred the origin of Cambridge to Sigebert, and that of Oxford to Alfred the Great; but even here they fail in proof. According to Bede, the school of Sigebert was formed in imitation of one at Canterbury, in which the rudiments of grammar and other sciences were taught. Smith, in his notes to Bede's History, endeavours to prove that Sigebert's school was situated either at Seham, now Soham, or at Dunwich. See Bede's Eccles. Hist. by Smith; app. p. 721. Lingard's "Antiquities of the Anglo-Saxon Church." 8vo. 1810.

[4] "History of the Kings of England," translated by Sharpe; p. 99, 4to. 1815.

and endowed.[5] In this seclusion he was not allowed to remain long in peace; for Penda, the sanguinary Mercian monarch, invaded East-Anglia with a formidable army, and the reigning king, Egeric, being unable to repel the enemy, Sigebert was intreated to take the command of his late subjects, but refusing to join again in war, he was "dragged out of his retirement by main force," and conveyed to the army. He still refused to wield a sword, and went into action with only a wand in his hand. A dreadful conflict ensued, A. D. 637, or according to some writers 642, and the East-Anglian forces were nearly all destroyed. Both Sigebert and Egeric were slain; but Felix continued to preside over the diocess, and governed it about seventeen years. During his prelacy he founded a monastery at *Seham*, or Soham, a village on the border of the isle of Ely. According to Leland and some other writers, he died, March 8, 647, and was buried at Dunwich, but his remains were afterwards conveyed to, and interred at Soham. Etheric, a monk of Ramsey, in the reign of King Canute, once more removed the bones to his own abbey, where they were solemnly enshrined. He was canonized, as the first saint of the eastern parts of England.

THOMAS, BONIFACE, and BISUS, or BOSA,[6] were successively appointed bishops of this see; the last of whom was consecrated in 669. Bede relates that when the bishop was advanced to old age he divided his diocess into two parts; one of which was to embrace Suffolk, with its see at Dunwich; and the other to be co-extensive with Norfolk, and to have its see at North-Elmham. Eleven prelates successively presided over the former, and ten over the latter; when the two diocesses were again united, and the bishops' see continued at Elmham. Godwin, Le Neve, Wharton,

[5] Butler, in "Lives of the Fathers," &c. says that Sigebert "became a monk at Cnobersburgh, now Burgh Castle in Suffolk, which monastery he had founded for St. Fursey;" but Yates, in his "Monastic History and Antiquities of Bury," has adduced sufficient evidence to prove that Sigebert retired to that monastery.

[6] In the following list of bishops two or three spellings are given to each name as they occur in ancient writers and in documents. It is singular and almost unaccountable that the names of public characters should be so various and often so numerous.

and Blomefield, have given lists of these bishops; and the latter details a few events relating to each: but the names are so variously and capriciously spelt, and there are such improbabilities and obscurities, that it is difficult, if not impracticable, to extract any thing like rational history from their narrations. In a subsequent list their names will be given; but it may suffice here to notice, that Bishops Humbert, of Elmham, and Weremund, of Dunwich, both dying in 870, or 871, were succeeded by WYBRED, WIRED, or WIBREDERS, who, joining the two bishoprics, seated himself at Elmham. Godwin, in "Catalogue of Bishops," and Le Neve, state that in consequence of the devastations of the Danes in Norfolk and Suffolk, the two sees remained without bishops for nearly one hundred years; but Wharton, with more reason, thinks there could not have been so long an interregnum in the see.

BISHOPS OF NORTH-ELMHAM AFTER THE UNION OF THE SEES.[7]

1. THEODORED, or TEDRED, is placed by Blomefield as the first prelate of the combined sees; but Cotton, in "Anglia Sacra," and Le Neve, assign this station to Athulf, or Adulphus, who was the third in the list, according to Blomefield. It is stated, in the Curteys Register of Bury, that Theodored was one of the witnesses of the uncorrupted state of St. Edmund's corpse, after having been interred some time; and that he washed the saint's supernatural body, clad it in new garments, and then replaced it in the coffin.

2. THEODORED the second, surnamed the *good*, was Bishop of London and afterwards of Elmham, both of which dignities he is said to have held at the same time, in 962. He was a great benefactor to the Abbey of Bury St. Edmunds, as appears by the White Register of that monastery. In this record is also contained the bishop's will, which is a singular mixture of Latin, English, and Saxon. Among other things it bequeaths ten pounds to be distributed among the poor of his bishopric of London; the same sum to those of "*mi Bishopericke at Hoxne;*" where the Bishops of

[7] The see is often named *Hulm* in the Registers of Bury Abbey and in old writings.

Elmham, Thetford, and Norwich always had a palace, till the dissolution. A copy of this will is given in Blomefield's Topographical History.

3. ALHULF, ADULF, or EADULF was reigning here in 963, as his name appears in that year to King Edgar's charter to the church of York; but in 966, we find he was succeeded by

4. AILFRIC, ALFRIC, or ALFRID, surnamed the *good*, who was advanced from Glastonbury to this see. He confirmed King Edgar's charter to Croyland Abbey, and was followed in 975 by

5. ATHELSTANE, EDELSTANE, or ELSTAN, who, according to Bentham, " was eminent for his piety and goodness, and was a benefactor to the Abbey of Ely. He made a convention with Abbot Brithnoth and the monks of Ely, whereby he was admitted into their fraternity; and by virtue thereof performed the episcopal function among them in taking the professions of the monks, conferring holy orders, and all other parts of his office: for this was one of the privileges enjoyed by the church of Ely, always to make choice of whatever bishop they thought proper for the purpose. This good bishop, as appears by his charter, purchased with his own money the manor of Dringestune, and gave it to the church of Ely for ever, together with the furniture of his chapel; namely, his episcopal cross, his great tower of silver and gold, of twenty pounds value, one chalice and paten of ten pounds, his best sacerdotal vestment, one censer of five pounds, one cope for the use of the chanters, one good pall, forty mancs of gold, and five pounds every year towards clothing the monks :—his charter concludes thus : ' Moreover, whatever service else I can do you, I will do; that my fellowship may be the more acceptable to God and this holy church, and my memory the more carefully preserved among you.' He lived many years after this, and when he died was brought hither and buried in the church, according to the covenant he had made with the abbot and monks."[8] He was living in 995, but the time of his death is not recorded.

6. ST. ALGAR, or ALFGAR, was chaplain and confessor to the noted Archbishop Dunstan, and was advanced to this see in 1012. He was also

[8] History and Antiquities of Ely Cathedral, &c. p. 87, 4to. 1812.

appointed successor to Athelstane in the episcopal office at Ely. He soon resigned his bishopric, and retired to the Abbey of Ely, where he continued some years, and dying was buried in the old conventual church, A.D. 1021.[9]

7. ALWIN, ALFWIN, EALDWIN, or ELFWIN, who had been custos or keeper of the sainted remains of Edmund, at Bury, was promoted to the see of Elmham, A.D. 1020, soon after the abdication of the former bishop. He presided here at a critical time; when the secular and regular clergy were struggling for ascendancy. By the command of King Canute, he effected a great change in the convent of Bury, by expelling the secular clergy, and supplying their places with regular monks of the Benedictine order. He appears indeed to have paid more attention to this monastery, and to that of Ely, than to his own see; and accordingly, following the example of his predecessor, soon left it, and retired to and resided as a monk at Ely the rest of his days. Before he left his see he prevailed on King Canute to summon a council of barons, peers, archbishops, &c. to approve and ratify his proceedings at Bury. A charter was accordingly granted; by which the monastery and surrounding country, two miles in diameter, were declared to be exempt from the jurisdiction of the see, and that the annual tribute of *censum danis*, or danegelt, should be afterwards appropriated to the abbot and convent. "Other immunities and privileges were also conferred by this curious and important charter."[10] The unjust partiality of Alwin, as might have been expected, produced repeated disputes and jealousies between the succeeding bishops and the abbots. We accordingly find them frequently intriguing or at open hostility with each other. Towards the middle of the fourteenth century Bishop Bateman made a desperate effort to remove the exemption and bring the monastery and town of Bury under the dominion of the see; but having trespassed on the privileges of the monks was fined by the king in the full penalty of thirty talents of gold (about ten thousand pounds), which had been specified in Hardicanute's confirmation of Canute's charter.

[9] History and Antiquities of Ely Cathedral, &c. p. 88.

[10] Yates, History, &c. of Bury, vol. 1; in which is a translation of Canute's charter.

8. AILFRIC, ALFRICK, or ELFRIC, the second of that name, surnamed the *black*, was promoted from the monastery of Bury to this diocess, and died in 1038. His will is preserved in the White Register of Bury, and is very similar to that of Theodored.

9. AILFRIC, the third of that name, called the *little*, was prior of Ely, and appears to have governed this diocess only one year, as his death is recorded in the Pyncebek Register in 1139. The three Ailfrics are frequently confounded by most authors.

10. STIGAND, chaplain to Queen Emma and King Harold Harefoot, succeeded to this bishopric by simony; but was ejected in 1040, by Hardicanute.

11. GRIMKETEL, GRIKETEL, or GRUNKETEL was appointed in his place, but remained only a very short time; for after the death of Hardicanute

12. STIGAND was again reinstated. He was made chaplain to King Edward, who from paying more attention to the monks than to his subjects, generally, was honoured with the title of Confessor, and afterwards canonized as a saint. Stigand was however a politician as well as a priest, and by his connexion with the king first obtained the union of the bishopric of the South Saxons to his own, was afterwards advanced to the rich see of Winchester, and next seized on the more lofty post of Canterbury. But these he continued to hold at the same time; and thus verified the character afterwards given him by Godwin; who says he possessed great spirit, was very illiterate, and exceedingly covetous. In the year 1047, he resigned this see to his brother

13. EGELMARE, or AILMAR, who continued to preside here till the year 1070, when he was solemnly expelled by a decree of a synod at Winchester, and probably for no other reason but his consanguinity to Stigand, who had fallen from his high dignities, and though possessed of vast hoarded riches died meanly and miserably in prison. Egelmare was a married bishop, and his will is recited in the Sacrists' Register at Bury. After the conquest of England by the Normans a complete change was made in civil and ecclesiastical affairs. Whilst Norman barons and soldiers were appointed to govern and possess vast lordships and districts, the govern-

ment and revenues of the church were conferred on and committed to Norman prelates. In Norfolk this was fully exemplified, for on Egelmare's deposition we find his successor soon engaged in hostility with the old Saxon customs, and old establishments.

BISHOPS OF THETFORD.

1. HERFAST, or ARFAST, the chaplain of the new monarch, was constituted bishop of this see about Easter, 1070. Being made chancellor of England, and in favour with the king, Herfast soon directed his attention to the rich abbey of Bury, the revenues of which he endeavoured to obtain for himself, and also convert its church and dwellings to his own cathedral and residence. In this he was foiled by the influence and exertions of Baldwin, the abbot, who, learning the bishop's intention, proceeded to Rome, conciliated the Pope, Alexander II. in his favour, and obtained from his holiness a confirmation and extension of privileges for his abbey. Herfast would not however easily forego his designs on the monastery. Various means were tried to obtain it, and the "persuasive eloquence," as Mr. Yates expresses it, "of one hundred marks of gold" was used in vain. Archdeacon Herman, a contemporary, has left a narrative of the contention between the bishop and abbot; but in the true spirit and folly of the times, could not proceed in his task without introducing a marvellous and absurd story. He relates that as the bishop was riding and meditating on the subjection of the abbey, a branch of a tree struck his eyes and produced immediate blindness. In this state he continued some time without obtaining relief; but was at last prevailed on to appeal to the Abbot of Bury, and through him seek the favour of the offended St. Edmund. The bishop complied;—travelled to Bury;—approached the sacred altar;—confessed his crimes and intentions against the monastery;—supplicated the favour of St. Edmund;—and then, by the aid of "cauteries and colliriums, assisted by the prayers of the brethren, in a short time he returned perfectly healed; only a small obscurity remained on the pupil of one eye, as a

memorial of his audacity."[11] In defiance of the papal bull and the vengeance of St. Edmund, the bishop renewed and continued his contest for several years; nor did he entirely relinquish it before the year 1081, when King William convoked a council at Winchester on the subject, and issued his royal charter in favour of the abbot and monks, and to the discomfiture of the bishop. A translation of this curious charter is given by Mr. Yates, and copies of it are cited by Dugdale and Blomefield. Failing in his attempts on Bury, the bishop availed himself of the decree of Lanfranc, in London, 1075, and removed his see from Elmham to Thetford, which was then the most considerable town in Norfolk. This place indeed possessed a strong and spacious castle, the lofty mount, or keep and ramparts of which are remaining evidences of its strength and character. Blomefield states, that Arfast, assisted by Roger Bigod, then lord of the castle and manor, built a cathedral church at Thetford, with a palace, or mansion house, on the north side of it; and that dying in 1084, he was buried in his new church, where a tomb with an epitaph was raised to his memory.

2. WILLIAM GALSAGUS, BELFAGUS, or BEAUFO, was nominated by the king to this see on Christmas-day, 1085, and was consecrated by Lanfranc the following year. Under his government the new city increased in houses and inhabitants, and the good bishop actively and honourably exerted himself during his short reign of six years to promote the welfare and happiness of his pastoral flock. Like his predecessor he was chaplain and chancellor to the king, who gave and confirmed to him and his heirs above thirty manors in fee, in the county of Norfolk; besides lands and rents in forty towns. He appears to have acquired much property and wealth, the greatest part of which he bequeathed to this see, and thereby has been characterised as the most liberal benefactor to it, "from its foundation to the present time." In his time the Domesday-book was compiled by order of the Norman king; and in that, at pages 143 and 148, are recorded the

[11] Yates, History, &c. of Bury, p. 100; from "Regist. Rub. Collect. Buriens." p. 330, &c. See also Martin's History, &c. of Thetford; who quotes a MS. in the Bodleian Library.

particulars of the lands, manors, &c. belonging to the see, and to the bishop. Dying in, or about the year 1091, he was succeeded by

3. HERBERT DE LOSING, or LOZINGA, who came from Normandy in the suit of William Rufus, and who purchased this bishopric for the vast sum of nineteen hundred pounds.[12] He also bought, for his father, Robert de Losing, the abbacy of Winchester for one thousand pounds: for which simoniacal practices he was cited before the Pope, at Rome, in 1093,—sentenced to lose his staff and ring, and commanded to build certain churches and monasteries, as a penance for his youthful crimes. Hence the cause of the translation of the see from Thetford to Norwich, and the origin of that cathedral, the history and architecture of which we are now about to elucidate.

[12] Pitts, Weever, and several other writers assert that Losing was a native of Orford, in Suffolk; but Dugdale, in Mon. Ang. i. 1000—Wood, in Athen. Oxon. fo. i. 406—and Tanner, Not. Mon. more correctly trace his birth to a place called Pago Oximensi, in Normandy. On his monument he is said to be a native of Hiems, in Normandy. Bale, in "English Votaries," fo. 44, says, "First was he here in England, by Fryndeshyp made Abbot of Rameseye, and afterwards by-shop of Thetforde by Flattery, and fat payment, in the year of our Lorde 1091, for the which he is named in the chronicles to this day, the *kyndelyng match of Symony*, and that noteth him no small doar in that feate."

CHAP. II.

HISTORICAL NOTICES CONCERNING THE REMOVAL OF THE SEE:—FOUNDATION AND BUILDING OF THE NEW CATHEDRAL:—STATE OF NORWICH AT THAT TIME:—ANIMOSITY BETWEEN THE JEWS AND MONKS:—BURNING OF THE CHURCH AND MONASTERY, AND OTHER EVENTS CONNECTED WITH THE SEE AND CHURCH.

HAVING now arrived at an era in which events relating to the architecture, to the civil policy, ecclesiastical affairs, and the public customs of our ancestors are rendered either positive or probable by the annalist and historian, it is my intention to take a brief review of such of these as immediately appertain to the Cathedral and its establishment, and defer the biographical anecdotes of the bishops to the last section of the volume. Herbert, after presiding at Thetford till April 9, 1094, on that day solemnly translated the see to Norwich, and was consecrated in his new city by Thomas, Archbishop of York.[1] As the Cathedral was not yet raised, it is conjectured that this ceremony was performed in the church of St. Michael, Tombland, then the chief ecclesiastical edifice in Norwich, and which belonged to Roger Bigod, Earl of Norfolk, as proprietor of the neighbouring castle. Contemplating a permanent establishment here, the bishop obtained a regular transfer of that church, with its cemetery and the lands and revenues belonging to it, with other adjoining property. He also purchased

[1] Some writers contend that the see was not settled in Norwich till the time of Henry I.; but Wharton, Ang. Sacr. i. 397, from the authority of Cotton, a monk of the monastery, says on the 5th ides of April, 1094. Leland, in Collect. iii. 72—and Rudborne, Ang. Sacr. i. 264, refer this event to 1095.

of the king and citizens of Norwich a piece of meadow, called *Cow-holm*, which extended from the castle ditches on the north-east, to the river Wensum. The area and boundaries of this tract of land are particularly specified in certain old writings. The bishop intending to make it the site of a cathedral, palace, prebendal houses, and other ecclesiastical offices, obtained a confirmation of it, both by the king and the pope, with complete exemption from all temporal and spiritual jurisdiction. Thus provided and guaranteed, he laid the foundation stone of the new cathedral in the year 1096, and Pope Paschal soon afterwards constituted it the mother church of all Norfolk and Suffolk. In the course of five years the cathedral, with the palace on the north side, and monastery or priory on the south side, were so far advanced that sixty monks were placed in the latter;[2] and in September 1101, the bishop signed their foundation deed. Aided by these rigid disciplinarians, and assisted by Archbishop Anselm, the bishop next proceeded to obtain a total revolution in the ecclesiastical customs and laws of his diocess. He not only attempted to prohibit marriage among the clergy, but to compel those already united in sacred, wise, and amiable wedlock, to part from their wives. This naturally and reasonably created general opposition: the "obstinate clergy," as Fuller remarks, "would keep their wives, and resolutely defied their bishop." Thus it appears that the bond of peace and christian harmony between the prelate and his ministers was broken; and the regular monks and pastoral clergy were for many years afterwards at constant hostility with each other. This absurd procedure of the bishop must have been detrimental to his works at Norwich; yet from the style of architecture in the greater part of the cathedral, and part of the palace, we must conclude that he raised nearly the whole of these edifices during his dominion. Godwin says that having finished the cathedral, and endowed it "with greate landes and possessions, bookes and all other necessaries," he next built a house for

[2] Previous to this era, the officers of, or attendants on the bishop were *secular canons;* but these were displaced, and supplied, and the number augmented to sixty, by regular monks of the Benedictine order; over whom *Ingulf* was nominated the *first prior*. The list and succession of priors will be given in a subsequent page.

himself; and afterwards erected five other churches, viz. two at Norwich, one at Elmham, one at Lynn, and one at Yarmouth. Having by these means, according to the customs of the age, atoned for his sins, and propitiated the Deity, he resigned his see and life, July 22, 1119, after presiding twenty-eight years.

It may be both useful and amusing to ascertain the state of Norwich about the period of its being constituted a city.

In the time of Edward the Confessor, about 1006, the town contained one thousand three hundred and twenty burgesses. It was divided into three portions, or manors, besides the *New-Burgh*, and belonged to as many lords, or great proprietors. These were the king, the earl, and Bishop Stigand. It further appears that Norwich then contained at least twenty-five parochial churches, and that its number of burgesses exceeded Lincoln, Ipswich, Yarmouth, Cambridge, or Canterbury. In consequence of the earl's rebelling against the king, the inhabitants of the city, as well as the houses, were much reduced at the time of the Domesday survey, which only specifies six hundred and sixty-five burgesses in the borough, and four hundred and eighty borderers. It states that nine mansions belonging to the bishop, seventeen belonging to the earl, one hundred and ninety in the borough, and eighty-one in the occupation of the castle, were void. By the same record it appears that King William gave Arfast, Bishop of Thetford, fourteen mansions at Norwich, for the principal seat of that prelate; whereby it is clear that it was in contemplation to translate the see to that place long before Herbert's time. In this survey it is stated that the burgesses held forty-three chapels within the borough: and eleven other chapels, or churches, are also noticed in the same record. Fifty-one *French* burgesses are named as in the demesne of the king, in the *New-Burgh;* fifty under Roger Bigot; and fourteen under Ralph de Beaufo, who was probably brother to the bishop of that name. Herbert was now allowed to employ one "*monetarium*," or mint-master in his new city.

Although we are not informed in the meagre annals of Cotton, or in any other published evidence, of the progress of the cathedral, its palace, and priory, yet it is intimated that they were far advanced by the Norman

bishop. The general style of architecture in the church and in the oldest part of the palace is truly Norman and characteristic of the age of Herbert: who is said to have taken down the church of St. Michael, on Tombland, and to have surrounded the cathedral precincts with a lofty wall. This external barrier, or fence, was expedient, not only as a matter of privacy and retirement, but as a means of personal security: for we find that the monks and citizens were frequently involved in disputes and sometimes in warfare. About the middle of the twelfth century the former engaged in hostilities with the Jews, who had obtained a settlement in the city soon after the Norman conquest, and had continued from that time to increase in numbers and in wealth: hence they excited the jealousy and enmity of the Christians. The Saxon Chronicle states that the Jews of Norwich, in 1137, bought a Christian child, or rather boy, about twelve years old, and, in derision of Jesus Christ and of the monks, first tormented, afterwards crucified, and then buried him privately in Thorpe-wood. Most historians refer this event to the year 1144; but the writer of the above named chronicle was living at the time, and dates it 1137. It appears, however, that the remains of the crucified martyr and saint, for so he was afterwards registered in the Roman Catholic calendars, were not discovered till 1144; when they were removed to the church-yard of the monks. Here many miracles were said to be wrought; by which means the monks attracted numerous devotees, and consequently enhanced their revenues. So great was the fame and influence of "this boy saint," that in 1150 his corpse was once more removed from its place of sepulture, to be sumptuously enshrined in the church. Thomas, a contemporary monk of Monmouth, amused himself, and abused credulity, in writing an account, in eight books, of the life, martyrdom, and miracles of "William, the Boy and Martyr." His work was dedicated to William Turb, Bishop of Norwich. This event appears to have produced the two-fold effect of attracting the favour and support of the Christians in behalf of the new priory and see, and rousing public indignation against the Jews. Many of the latter were deprived of their property and homes, and some were executed; whilst others purchased their lives of the king by large

sums of money. At subsequent times we find the Jews and Christians at variance; and frequently appealing either to the king, or resorting to the law courts.

Though we do not learn by any record how much of the cathedral was raised by Herbert, yet Blomefield assigns to him the choir and the ailes, also the tower and the two transepts. He also states that Bishop Eborard, the successor of Herbert, continued the fabric, by building the whole "nave, or body of the church, and its two ailes, from the anti-choir, or rood-loft door, to the west end; which was so great a work, that some have not scrupled to say that he built the whole church."[3] As left by Eborard, the fabric remained till 1171, when it sustained some damage by fire; but Bishop John de Oxford repaired the injury and fitted it up with ornaments, vestments, &c. about the year 1197. The lady chapel, at the east end, is represented as the next addition made to the church; and this is ascribed to Walter de Suffield, the tenth bishop, who presided here from 1244 to 1257.[4] Thus the times of building nearly the whole of the edifice are accounted for. But we shall find that it was afterwards destined to sustain the fury of the elements, and the more destructive fury of a lawless mob. In the year 1271, on the feast of St. Peter and St. Paul, the tower and church were much injured by lightning (Cotton says by claps of thunder); and the monks, who were then singing prime, fled, panic-struck, from the choir. This event was superstitiously thought to presage some greater calamity; and subsequent transactions served to cherish that superstition. The inmates of the monastery and the citizens, who had long been at variance, came to open war about the year 1234. The "commons of the city rose against the former, entered the convent, and robbed and *burnt* part of it."[5] A more serious affray occurred in August, 1272; when

[3] History of the City of Norwich, ii. 1.

[4] This prelate, though never formally canonized as a saint, was so much renowned for sanctity and goodness, that he was ranked among the English saints; and a noble shrine being raised over his grave, it was visited by pilgrims from many parts of the country. Various miracles were said to have been performed at this place.

[5] Blomefield's History, &c. of Norwich, i. 46.

they assailed the monastery on all sides; but William de Brunham, the prior, repelled them for some time by main force. Desperate in their animosity against the clergy, they burnt down the great gates (of the close), with St. Albert's church, that stood near, and all the books, &c. in it. They next set fire to, and soon consumed the almonry, the church doors, and the great tower. From St. George's steeple they "threw fire with slings, and fired the great belfry beyond the quire; so that the whole church was burnt, all but the *Virgin Mary chapel*, which was *miraculously* preserved. They burnt also the dormitory, refectory, strangers' hall, and the *infirmary*, with the chapel belonging to it, and almost all the buildings in the court were consumed: these were the monks' cells, the bakehouse, priors' stables, and the almshouses.[6] Many of the monastery, some subdeans, others clerks, and some laymen, were killed in the cloister and precinct of the monastery; others were carried out and killed in the city, and others imprisoned. After which they entered the monastery, and plundered it of all gold, silver, holy vessels, books, vestments, and whatever they found not consumed by fire; all the monks, except two or three who were aged, being fled. Not satisfied with this, they continued three days together, slaying, burning, and robbing the tenants and favourers of the church. The prior himself fled to Yarmouth, and, instead of endeavouring to settle the mischief *he first began*, got together a company of armed men, and came and entered Norwich with trumpet blown and sword in hand, and fell upon the citizens with fire and sword, wounding, killing, and destroying many of them and their houses: which things, when the king was by special messengers informed of, he was very wroth and much grieved; and immediately dispatched messengers to all his ports in England and France, commanding them, that if any Norwich men came thither, they should seize and imprison them till he gave further orders: at the same time he directed letters to all the bishops and nobles of England, commanding them to meet him on St. Giles's day at Bury, there to enter

[6] "John Causton, a monk here, saved the cellar of the infirmary and the vaults by quenching the fire with the drink in them."—Blomefield.

into council, and advise him how to proceed against the citizens for these heinous transgressions."[7] Roger de Skerning, then Bishop of Norwich, called all his clergy together, at Eye in Suffolk, on the 30th of August; when an excommunication was published against all persons concerned in the riots. Some of these are particularly named; among whom are the four bailiffs and the town clerk, with the governors and common council of Norwich. The whole city was put under a general interdict; and the king, after holding a parliament at Bury, visited Norwich, to inflict condign punishment on the offenders. Thirty-four were sentenced to be drawn by horses through the streets, and thus dashed to pieces; others were carried to the gallows, and there hanged, drawn, and quartered; whilst the women, who were accused of setting fire to the gates, were burnt alive. Some of the richer citizens were doomed to forfeit their houses and goods to the king: but the greatest criminal still remained unpunished. At length, however, the monarch learnt that William de Brunham, the prior, had been the first aggressor, and chief cause of this horrid scene of murder and devastation. The king therefore committed him to the bishop's prison, and seized on all the manors and property belonging to the priory. He next took possession of the city, and deprived it of its liberties and charters; and appointed keepers in his own name. The prior of Binham was nominated as custos of all the manors, goods, and revenues of the convent: and the king, having thus settled the affairs of the monastery and city, left Norwich on the 27th of September, 1272. William de Brunham next regularly resigned the priory to the bishop, and William de Kirkeby was elected in his place, on the 1st of October following. The bishop, though ill at this time, at his palace at Thorpe, demanded of the citizens a certain sum as a compensation for the damages committed in his cathedral and palace; but they refusing, he again interdicted the city. Hence animosities once excited continued for a long time: and the servants of Christ, who should not only preach but practise the doctrines of peace, charity, and mercy, appear first to have provoked

[7] Such is the account given by Blomefield, i. 54; principally taken from Cotton's Annals.

hostility, and then continued it with unrelenting cruelty and rancour. Cotton, a monk of the church, attributes the whole to the citizens; but Blomefield (vol. i. p. 56, &c.) has adduced sufficient evidence to prove that the prior and his colleagues were the aggressors. These transactions, whoever may have commenced them, furnish a strong and gloomy picture of the age, and prove that the human passions, when strongly excited, are not likely soon to subside in peace. Accordingly we find that the members of the monastery and the citizens continued their disputes and fighting a long time; but at length referred the matter to the king and to the pope, in 1274. The latter, however, resigned the whole to the English monarch; who made the following decree:

"1. That all parties should be real friends.

"2. That the citizens should pay three thousand marks to build the church again, in six years time; viz. five hundred marks a year.

"3. That they should give to the use of the church a pix, or cup, weighing ten pounds in gold, and worth an hundred pounds in money, to serve at the sacrament of the high altar in the cathedral.

"4. That they might make new gates and entrances into their monastery; and go in and out of them, whenever they pleased, into any part of the city; so that they injured no man's private property.

"5. That at their own charge they should send some of the chief of the citizens to Rome, to assure the pope of the truth of the agreement, and humbly beg his pardon and peace."

"Thus," observes Blomefield, "the unjustifiable rashness of the citizens was severely punished, when the prior and monks, the authors and promoters of these offences, by the favour of the pope and their bishop, avoided a just punishment." Towards the latter end of 1275, a patent was granted to the prior, to make what gates he pleased to lead to the monastery; with complete liberty to keep them closed or open at his pleasure. He was also allowed to erect a bridge, twenty feet wide, across the river, with a gate-house on it; and which Blomefield supposes was *Bishops'-Gate and Bridge.*

The cathedral, which is said to have been burnt down during the riots,

was re-erected, or more probably repaired and restored, in 1278; when, in addition to three thousand marks, paid by the citizens as a fine to re-edify the church, it is related that the king, queen, bishop, and several nobles, contributed different sums for the same purpose. On Advent Sunday, in that year, William de Middleton was enthroned Bishop of Norwich, and on the same day consecrated the cathedral in the presence of King Edward I. his queen Eleanor, the Bishops of London, Hereford, and Waterford, and many earls, barons, and nobles. On this occasion the Bishop of London dedicated the altar where the body of St. William was enshrined, to our Saviour and All Saints; the Bishop of Hereford dedicated another altar near the choir door; whilst the Bishop of Waterford performed the same ceremony at a third altar adjoining the sacrist's chamber-door. The tower having been much injured and weakened by fire, a new one, according to Blomefield, was begun and finished by Bishop Ralf de Walpole, at his own expense: but this event more probably applies to the *spire;* the style of which, rather than the tower, corresponds with that period. The following entry in Walpole's Register will partly explain this: "*An.* 9 *Hen. de Lakenham, A. D.* 1297, *compos. sacrist. expen. turris magni in plumbo bord. stipend. oper. etc.* £388. 16. 11¼." Walpole governed from 1289 to 1299. Two years before his death he commenced the *Cloister* at the north-east angle, and built the *chapter-house.* This was commemorated by a stone, fixed in the wall, with the following inscription:—

Dominus Radulfus Walpole Norwicensis episcopus me posuit.

Richard de Uppenhall, the undertaker or builder of these works, erected three more arches or compartments on the same side of the cloister; at the end of which he inserted another stone, inscribed with his name, &c. The remaining five arches of the cloister on the east side, with the whole of the south walk, were built by Bishop Salmon and his friends. At this time part of the revenues of the monastery was applied to an officer called the *pittancer;* who being dispensed with, his salary, called *pittance money,* was expended on the new works. The cloister was continued by other

patrons or contributors: accordingly we find that the north walk, attached to the wall of the church, was erected by Master Henry de Well, who expended two hundred and ten marks on it: and twenty pounds more were given by John de Hancock. Bishop Wakeryng built the entrance door-way to the church at the north-west angle of the cloister, as well as a portion of the cloister at that part: and the remainder, to the lavatories, with some door-ways, was raised at the expense of Jeffery Simonds, Rector of St. Mary in the Marsh, at an expense of one hundred pounds. The refectory, strangers'-hall, and other parts of the monastery, were connected with this end of the cloister. In the year 1302, Walter de Burney, a citizen of Norwich, gave one hundred pounds, and much of the iron-work, towards glazing the windows of the cloister. From the armorial bearings painted on some of these windows, and sculpture on the ribs, &c. Blomefield concludes that the rest of the building was "finished by the several families of Morley, Shelton, Scales, Erpingham, Gourney, Mowbray, Thorp, Savage, &c. And thus this famous cloister was finished in the time of William Alnwyk, lord bishop here; and in the third year of *William Worsted*, prior of the church, who were both considerable benefactors, in the year of our Lord 1430, and in the 133rd year from the first beginning of the work."[8] The prelate last named was a further benefactor to the church and palace, by building the great gate-house on the north side of the latter, and the screen and great doors to the west front of the former. In January, 1361, the tower sustained considerable injury by a violent storm. Blomefield says, "the steeple was blown down, and the quire much damaged;" but this can only mean part of the bell-tower. Bishop Percy, to repair this injury, advanced four hundred pounds, and also obtained an aid of nine-pence in the pound from his clergy; by which the tower was repaired—Blomefield says "built"—and the present *Spire* first erected. This, as well as part of the church, appears to have sustained some accident by lightning in the year 1463; but the damage was soon repaired by Bishop Lyhart, who also made considerable improvements and

[8] History, &c. of Norwich, vol. ii. p. 3.

embellishments to the church. He caused the stone roof of the nave to be raised, a new floor to be laid, and an altar-tomb erected over the grave, and commemorative of the founder. Bishop Goldwell, the successor of Lyhart, continued the work of his predecessor, by constructing a handsome stone roof over the choir, and making the upper windows and flying buttresses to the same. Bishop Nix, about the year 1509, erected a stone roof to the north and south transepts. Thus we have ascertained, pretty nearly, and with every appearance of probability, the different ages of the building; and hence the illustrations will become interesting to the architectural antiquary, not merely as elucidatory of the history of the present church, but as examples of ecclesiastical architecture of different ages.

CHAP. III.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH:—ALSO OF ITS EXTERIOR AND INTERIOR STYLE OF DESIGN AND ORNAMENTS;—AND OF THE VARIOUS PORTIONS OF THE EDIFICE, WITH REFERENCES TO THE ACCOMPANYING PRINTS.

As a specimen of ancient Anglo-Norman architecture the Cathedral Church of Norwich is highly curious and interesting; and more particularly so from some peculiarities of form and ornament. Raised under the dynasty of Norman kings and Norman prelates, we naturally expect to find some similitude to the churches and architecture of Normandy; and hence we are also justified in using the term Norman, rather than Saxon or gothic, as designative of the prevailing style of this edifice.

The whole church now consists of a nave, with two lateral ailes; a north and south transept, without ailes or columns; a choir, occupying part of the nave and area under the tower; an unoccupied space east of the choir; and a chancel, with side ailes continued round the semicircular east end:—a chapel, of two compartments and of very singular form at the south-east angle of the church; and a corresponding chapel at the north-east angle: a square chapel, branching from the south aile of the choir; a small chapel, with semicircular east end, on the east side of the north transept; a tower and spire, rising from the intersection of the transept with the choir and nave; and a cloister, nearly perfect, on the south side of the church. All these members will be more particularized in the following descriptive account; the passages of which between parentheses are by my worthy and intelligent friend, Mr. J. A. Repton.

(The Cathedral Church of Salisbury, illustrated in a former part of this work, furnished an example of an ancient building almost peculiar for unity of design: the choir, nave, and transepts being uniformly built in one style of architecture, of the date of Henry III. The same unity and character of architecture throughout the whole may be observed in the Cathedral of Norwich; which is however of a much earlier date than that of Salisbury; being in the style called Norman. This character is well known by the semicircular arches, the square-headed capitals and bases of the columns, and the massive contour of the mouldings. The architecture of the Saxons and the early Normans (that is, from the time of the conquest to Henry I.) is extremely massive; not only in the general design of the building, but also in the detail of mouldings, &c. Soon after the reign of Henry I. the heavy character of the Norman style began gradually to partake of more elegant forms: the capitals of the columns became lighter, though with bolder projections; the mouldings of the arches and cornices were more delicately finished; the bead mouldings began to change their massive forms, and towards the reigns of Henry II. and Richard I. they were ornamented with fillets and ogees; the hollow mouldings were more open; the square shape of the abacus of the capital of columns was changed by degrees into the octangular or circular forms; while the contour of the arch-mouldings began to lose their square outline, and to sweep round with the shape of the columns.

(The earliest part of the present church, begun about the reign of William Rufus, still retains its cumbrous and massive character; and the same style is continued through the nave, although raised in the reign of Henry I. This seems to have been done to preserve uniformity in the whole building. It should be observed, however, that the plainness or the richness of a building is no proof of its antiquity; because the same bishop (Herbert) who founded this cathedral, adopted the plain and massive style as being applicable to a structure on a great scale; but on the contrary, in erecting the monks' houses (commonly called the dormitory), a small building of nearly the same date as the cathedral, he displayed a considerable degree of taste in the richness and lightness of design. See Archæologia, vol. xv.

p. 333. The whole body of the cathedral, including the tower, may be said to consist of Norman architecture, except the upper tier of windows of the choir, and the whole vaulting of the church; yet a small fragment of a column and arch against the east end of the tower shows that the same design of Norman windows, as in the upper part of the nave, originally continued round the choir, prior to the insertion of the large windows, erected by Bishop Goldwell.)

DESCRIPTION OF THE CHURCH, WITH REFERENCE TO THE PRINTS.

PLATE I. *Ground Plan* of the whole cathedral: the darkest shade of which shows the old works, and the lighter teint, later additions and parts at large: A. the great western door-way to the nave: B. B. smaller door-ways to the north and south ailes of the nave: C. the nave: D. south aile: E. north aile: F. staircase, with entrance-door on the outside, to the roofs of aile and nave: G. staircase to the galleries, &c.: H. choir, fitted up with stalls and pews: J. north transept: K. south transept: Y. end of the same, separated by a wall: L. open space between the choir and altar: M. north aile, and N. south aile, of the choir: O. chancel, with altar-table, rails, &c.: P. the consistory court, or Bishop Beauchamp's chapel, called also St. Mary the Less: Q. St. Luke's chapel, now fitted up with pews and pulpit, and used as a parish church for the inhabitants of St. Mary in the Marsh:[1] R. Jesus chapel, with a large altar-tomb, 1, to Sir Thomas Windham, which formerly stood in *St. Mary's chapel;* the closed entrance to which is at S. and its form marked by dotted lines, T.--(for 37.3 in length, correct to 57.3): U. a ruinous

[1] It appears that Bishop Herbert built a parish church, called *St. Mary in the Marsh*, soon after the settlement of the see at Norwich, in a place named Cow-holm; and gave the same to the prior and monks. The contiguous parishes of St. Vedast and St. Ethelbert were subsequently united to that of St. Mary, and continued so till 1564; when "all the first, and parts of the second and third were consolidated to St. Peter per Mountergate. The remainder of St. Mary's, and all of St. Ethelbert's, within the precincts, were also consolidated to the chapel of St. John the Baptist, in the south aile of the cathedral. At the same time the parishioners were allowed to bury in the sextry-yard adjoining to the south aile. Soon afterwards, the dean and chapter, and the parishioners, agreed to remove from the aile to St. Luke's chapel."—Blomefield, ii. 52.

chapel, called "the sexterie, or ancient vestry," by Blomefield: w and x. site of two chapels, now destroyed, and the arches to the north aile walled up: z. called the precincts gaol, now occupied as a dwelling-house; and beneath Y. is a vault called the dungeon to the gaol. Blomefield says that the "old chapter-house" was at the east side of the south transept; but that not being the usual situation of the office, I am rather inclined to place it at A. a.; which Blomefield calls *St. Edmund's*, or the *Prior's* chapel: B. b. an arched passage from the cloister to the eastern precincts of the church: C. C. door-way from the south transept to the aile of the choir; a view of which constitutes Plate XVIII. Figures I. II. III. and IV. refer to piers and a column in the plan, and to corresponding plans of the same, more at large: V. pier, with attached semi-columns, of the second tier over the altar: VI. pier at the east end of the same tier: VII. plan of two piers and intermediate wall, with attached columns and intersecting arches, behind the altar: VIII. plan of one compartment of the gallery, window, &c. of the third or upper tier over the altar. A series of thirteen similar compartments extend from the tower round the east end of the church: IX. plan at large of a buttress and clustered columns at the south-east angle of the cloister: X. another buttress, with detached columns, to the same. A series of these extend all round the cloister.

The small figures, or Arabic numerals, refer to monuments and to different members of the church. 1. Altar-tomb to *Sir Thomas Windham:* 2. a low-vaulted part, called the confessional, or confessionary, from which there is a small aperture to the altar: 3. entrance, now closed up, through the wall to the altar, from Jesus chapel: 4. a niche, or recess, behind the altar: 5. font: 6. altar-monument to *Sir Wm. Boleyn*, great grandfather to Queen Elizabeth; who died October 10, 1505. Opposite to this, between the two corresponding pillars, is a recess called *Queen Elizabeth's seat;* where it is said a throne was raised for her when she attended divine service at this church: 7. an altar-tomb, raised by the dean and chapter in 1682, in the place of one destroyed in the civil wars, to the memory of *Bishop Herbert*, the founder of the church: 8. tombs to prior Wm. de Walsham, and Bishop Wakering: 9. altar-tomb, with statue, canopy, &c. to

Bishop *Goldwell;* a view of which constitutes Plate XVI.: 10. door-way, closed up, to a chapel, probably Heydon's, at the south-east angle of the south transept: 11. a low tomb, attributed to Sir *Thomas Erpingham:* 12. an old monument, removed from the anti-choir, to the memory of "Dame *Elizabeth Calthroppe*, widow, first the wife of Sir Francis Calthrop, Knight, and last the wife of John Culpeper, Esq. who died Dec. 20, 1582:" 13 and 14. staircases to galleries and to the tower, &c.: 15. door-way from the north transept to the bishop's palace: 16. door-way, called the priors' entrance, from the east walk of the cloister to the south aile, shown in the title-page: 17. entrance to the choir under the organ-screen: 18. a stone screen, built by Bishop Lyhart; the door-way of which is engraved in Plate XXII. F: 19. altar-tomb to Sir *James Hobart*, who was attorney-general to King Henry VII. and who died in the year 1507: 20. altar-tomb to *Bishop Parkhurst:* 21. a mural monument against the south wall to the Rev. *Dr. Porter*, called dean by Blomefield; but he was only a prebendary of this church, and died Oct. 5, 1670: 22. a large flat monument for *Bishop Nix*, arched over: 23. an altar-tomb for *Chancellor Spencer*, on which the dean and chapter formerly received the money paid by their tenants for rents: 24. door-way from the south aile of the nave to the western walk of the cloister: 25, 26, and 28. door-ways from the cloister to some of the prebendal houses: 27. lavatories: 29 and 30. door-ways to the old monastic offices: 31. to the deanery, and dean and chapter's office: 32. to passage: 33. old windows.

(Plate II. *View of the West End* of the cathedral, with the tower and spire at a distance. The centre door-way and the great window are the works of Bishop Alnwyk, built in the reign of Henry V. The folding-doors, finely carved, are shown, Plate XXII. J. On each side of the door-way are two empty niches, with pedestals for statues; beneath which are shields charged with arms; and over the canopies are four smaller niches, three of which contain small statues. In the spandrils are two shields, with the arms of the bishop and of the see, each inclosed in a garter, with an inscription. The workmanship of this screen is rather flat and tame. The two turrets at the sides of the great window are finished with stone cupolas, the two external turrets with lead; but these four turrets had

originally lofty spires, as represented in old prints, and particularly in one given in Browne's Volume of Posthumous Works.)

Plate III. *Plan and Section of the West Front;* showing the proportions of the two ailes, thickness of the walls, height and width of the nave, the three entrance doors, with four blank arches at the west end of the nave, &c. —PLAN. A. central door-way, with the new work, k.k. by Bishop Alnwyk: B. northern, and C. southern doors: d. d. stairs in the turrets: e. window: f. blank arches and columns, continued all round the church: g. pier: h. flat pilaster buttress, with cylindrical mouldings at the angles.—The figures in the SECTION refer—1. window to the north aile: 2, original window, now walled up, to gallery over roof of aile: 3. a modern square-headed window: 4. section of arch, with the form of its soffit between the nave and the south aile: 5. section of the arched roof over the aile, at the intersection of the groining of the vault: 6. section of the same between the column and pier: 7. door-ways to stairs: 8. modern cupolas: 9. section of the stone vaulting: 10. the same, with sections of the ribs: 11. original windows, with mullions and tracery of later date, from the west front to the galleries over the ailes: 12. door-way, with three arches differently shaped; over which is a passage beneath the great window: 13. section of archivolt moulding to blank arches round the ailes.

Plate IV. *Architectural Details:* A. one compartment of the upper story on the east side of the north transept, in which is a singular column, cut to imitate the scales of fish: the situation of this is shown in Plate IX. Another column, with triangular indentations, is also found in the same story, K: — B. and D. string courses, with indented and billet ornaments; also sections of the same, b. and d.: these prevail in various parts of the church: C. and G. capitals to small columns in the upper story of the north transept: H. capitals and bases to pilaster columns, at the east end of the gallery over the ailes: I. architrave and arch-moulding, with lintel to a door-way to the stairs on the east side of the north transept: E. blank arches with intersecting mouldings, attached to the wall behind the altar: F. small blank arches, with triangular mouldings, &c. over the door-way to the north transept.

(Plate V. *Elevations, Interior* A. *and Exterior* B. of one compartment of the north side of the nave, with section of the great west window and door. The original Norman part of the building may be distinguished from subsequent alterations and additions; some of which will be pointed out. There remains one of the original Norman windows on the north side of the choir, with its semicircular arch, and ornamented with the billet moulding. The second tier of windows, marked d. are filled up, and larger windows with a wall built over them, with battlements, and covered with a flat lead roof; but it was originally finished with a slanting roof from the top of the windows, d. to the underside of the clerestory windows. These upper windows had plain Norman openings, instead of the present flat arches of the sixteenth century, divided by a mullion, made probably at the same time with the vaulting of the nave and transepts. These vaultings are supported by slender columns of the same date, the lower part of which rests on angels holding shields. The same design of shields, with the pelican, &c. is represented in the north and south transepts.

A. a. section of the entrance door-way: b. the old arch of the same: c. blank arches under the window of the aile: d. interior of wall, with one of the old windows and blank arches on each side, in the gallery over the aile: e. upper tier of windows of the nave, before which there is a narrow passage with open arches and a wall: f. base to a column: and g. capital to clustered columns, from which spring the ribs beneath the vaulted roof: B. a. modern window: b. string course of double billet moulding, which continues all round the exterior of the church: c. blank arches, with semicircular mouldings, having regular bases and capitals, and which continue round the church: d. original window, closed up: e. pilaster buttress, with cylindrical columns at the angles: f. modern window: and g. blank arched panels, which continue round the upper part of the nave and transepts.

(Plate VI. *Perspective View of the West and South Sides of the Tower* and the lower part of the spire. The whole tower with the low turrets serves as a beautiful specimen of Norman architecture of about the time of Henry I. if not of King Stephen, and before the changes which soon took

place in the Norman style. The lower tier of Norman windows and the row of arches over them are repaired, and with stones of different dimensions from those of the original work. The battlements of the tower, the centre spire, and the four small spires, including the carved leaves of the turrets, are in the style of the fifteenth or sixteenth century.

(Plate VII. *Interior View of the Tower*, with the open gallery which leads to the battlements and spire. In the upper rows of arches are the windows represented in the lower tier of Plate VI. Through the great arch of the tower is seen part of the north transept.)

Plate VIII. *Elevation of Part of the North Side of the East End*, showing three divisions in height and in width. In the lower story we perceive that the original semicircular arches have been altered, and flattened arches with ornamental spandrils, blank arches, canopies, &c. introduced. Over these is a perforated parapet before the gallery. a. blank arches: b. modern wall under a pointed arch, which formerly opened to a small chapel on the north side of the church, corresponding with the Beauchamp chapel on the opposite side: c. recess with panelling and canopy, the site of Queen Elizabeth's throne: d. section of steps to, and platform for the altar: e. arch of the semicircular end: f. three panels with shields, charged with arms; two of which are given more at large, Plate XVI. A. and B.: g. niche, canopy, pinnacles, &c. shown larger, Plate XVI. F. as h. is at C.: i. two panels, with elaborate tracery and blank shields: k. three of the old windows, now closed up: l. open parapet: m. open passage behind the clustered columns, which support ogee arches, o. and the groining of the roof, n: p. part of the window of the clerestory of the circular end, one of which is shown Plate XXII. E.: q. part of arch, of horse-shoe form.

Plate IX. *A geometrical Elevation and Section,* in outline: showing the two transepts, tower, and spire, with part of the cloister; one half representing the inside, the other the outside of the whole structure. a. Section of the north door: b. chapel, shown in ground-plan, U.: c. door-way to stairs: d. door-way to north aile: e. pier at north-east angle of tower: f. screen: g. elevation and section of piers, arches, &c. on the south side of the nave:

b. south aile: i. east end of the cloister against the prior's entrance: k. four windows of the east side of the cloister: l. m. n. three divisions of the exterior of the west side of the south transept: o. turret, with modern pinnacles to the same: p. gallery over the south aile, walled up: q. arched trusses at the angle of the tower, on four of which the spire rests: r. section of the roof of the north transept: s. elevation of the east end over the altar. The principal measurements are given on the plate.)

Plate X. *View of the North Transept,* with parts of the tower, nave, and east end. The niche over the north door contains an old statue, said to be of the founder, Losinga.

Plate XI. *View of the Church from East End,* displays the east side of the tower and spire from the junction of the former with the transept, also the east side of the south transept, the passage to the cloister, part of the precincts gaol, the Beauchamp chapel, with the chapels of Jesus and St. Luke; it also shows the eastern and southern sides of the clerestory, with its lofty and elegant windows, the flying buttresses, and panelled parapet; also the two closed arches which formerly opened to the lady chapel: but the most curious objects of this print are the two chapels, which from their forms and style of decoration are peculiarly interesting in a history of ancient ecclesiastical architecture. In this view the artist has omitted a wall and some shrubbery belonging to a gentleman's garden.

Plate XII. *View of the Nave* from the west end, looking east, shows the style of architecture which characterizes this portion of the edifice; the older part of which is distinguished for its simplicity and solidity, whilst the upper part is of a light, lofty, and elegant style. In this view is represented the screen across the nave, built by Bishop Lyhart; beyond which is the organ-screen: the space between the two is called the anti-choir; and near it are two columns, with spiral flutes, &c.

(Plate XIII. *Interior View of the Choir.* The lower tier of arches behind the altar, with the capitals of columns, the fluted panels, and small arches, are modern repairs and additions. The second tier of arches, &c.

still retains the original Norman work of Bishop Herbert. The upper windows and the vaulting are the works of Bishop Goldwell, in the reign of Henry VII. On the left, against the north-east pier of the tower, is the chancellor's stall, made from several ancient fragments of carved wood. On the opposite side is the bishop's throne, of modern workmanship. The painted glass at the east end was the work and the gift of Mrs. Lloyd, the wife of the late dean. This however disfigures, rather than ornaments, its station.

(Plate XIV. *Interior View of the North Aile* of the choir, showing the whispering gallery, or confessionary, and the entrance into Jesus' chapel.) The eagle reading-desk and drapery do not usually remain in this situation, but were placed here merely to delineate the former.

Plate XV. *Details of Six Subjects.* A. B. two panels with arms of the Boleyn family, &c. over the arches near the altar: C. ogee canopy near the same, with elegant foliated crockets, finial, and cusps: D. niche with pedestal, canopy, &c. in the east wall of the Beauchamp chapel: E. summit of one of the buttresses at the east end, of Bishop Goldwell's time: F. an elegant canopy, with pinnacles against the wall near the altar, of the same age.

Plate XVI. *View of Bishop Goldwell's Monument.* This is the only enriched tomb with a statue in the cathedral, and as a specimen of the style of monumental sculpture and architecture is interesting. It consists of an altar-tomb of white marble, with several niches, canopies, and pedestals at the sides and end, a recumbent statue of the bishop on the top, and a canopy adorned with panelling, ogee arches, freize, and parapet. The side against the south aile is ornamented with panelling, as well as the ends at the head and feet of the tomb.

Plate XVII. *The front* E. *and profile* D. *of the Bishop's Effigy,* which is distinguished for its enriched vestments. These are the cope, with a rich border of lace, closed on the breast with a large square morse, or fibula; beneath the cope are the dalmatic, alb, stole, &c. as usual; and hanging from the left arm is the maniple. The crozier, with part of the mitre, which

was formerly much ornamented, and the head of a clerk, at the feet, are broken. The head rests on two cushions, and the feet against a crouching lion, on which is an opened book, and a mutilated small figure of a clerk, or priest. The small statues A. B. C. are from the prior's door-way in the cloister, and represent an archbishop, A. with the pall depending in front: the Deity, or Christ, B.: and a king, C. Each of these figures, as well as four others standing over the same door-way, are beneath canopies of ogee and acutely-pointed arches; and beneath the feet of five of them are smaller figures, most likely intended to personify so many vices or sins. The whole of this door-way, shown in the title, is a curious, and I presume unique example of architecture. Mr. Repton considers "the mixture of the straight with ogee gables" as singular, and more particularly so "as these gables are heavily loaded with crockets, different from the light, elegant crockets of the fifteenth and sixteenth centuries. The plain straight gables belong to the time of Henry III. and prevailed long after that period, but the ogee arches did not begin till about the end of that monarch's reign."

Plate XVIII. *View of a Door-way, with Niches and Canopies,* in the soffit, and an open screen above. The latter is inserted in an old Norman arch, which still retains its original capitals, with billet and embattled mouldings. The numerous mullions and tracery of this window, which appears to have been glazed, characterise the last period of decorated architecture; and from the initials of R. C. and P. N. on the lock of the doors, it is generally supposed that the whole was erected by the last prior and first dean, William Castleton: but although P. N. may stand for Prior of Norwich, it is not easy to make R. C. stand for William Castleton. There can be little doubt however that this work was executed about the time of Bishop Nyx, A. D. 1501, when the stone roofs of the transepts, &c. were raised.

Plate XIX. *View of the East End of the South Aile* of the choir, showing the semicircular turn behind the altar, with the style and forms of the vaulted roof, clustered piers, &c. In the foreground is a very fine *font,* ornamented with a profusion of sculptured figures and basso relievo, repre-

senting the Sacraments, &c.[2] In the distance are two pointed arches, now closed up, but which formerly opened to the lady chapel. Over the two arches is a plain quatrefoil window, enclosed by a circular moulding. This form is generally found about the time of Henry III.

Plate XX. *View of the North Walk of the Cloister, looking east.* Although this cloister was built at different periods, and by different persons, we find a general uniformity of style prevail in the details of columns, capitals, and groinings, and even in many of the mouldings of the four sides. Yet by close examination a progressive change in architecture may be found in the tracery of the windows, commencing at the east end, and continuing through the south, the west, and terminating with the north. An early one is delineated in Plate XXII. A. whilst two of the latest, in the north side, are shown in the same plate, B. C. By the rabbets in the mullions of the upper part of this cloister, it is concluded that it was originally glazed. At the south-west angle of the cloister are two lavatories; and the whole roof is enriched with a great number and variety of sculptured bosses, or orbs. Many of these are interesting, as specimens of sculpture, and as representations of scriptural and monastic events.[3]

[2] A very splendid *font* of this class is preserved at Walsingham, in Norfolk; a view of which, with description, and also an account of another at East Dereham, are given in the "Architectural Antiquities."

[3] The following account of the cloister at Norwich, by *William of Worcester*, who wrote his Itinerary A. D. 1478, may be regarded as curious.

"*Claustrum ecclesiæ cathedralis Norwicensis.*

"Anno Domini MCCLXXXXVII. inceptum est opus claustri Norwicensis ecclesiæ ante domum capitularum cum ipsa domo capitulari a domino Radulpho Walpole Norwicensi tunc episcopo. Sicut patet per scripturam sculptam in petra posita in occidentali parte claustri, ante hostium capituli, quæ talis est, 'Dominus Radulphus Walpole Norwicensis episcopus me posuit;' ac etiam a Ricardo Uppehalle fundatore predicti operis, sicut patet per scripturam sculptam in petra posita in orientali parte ejusdem claustri ex parte aquilonari hostii capituli antedicti, quæ talis est, 'Ricardus Uppehalle hujus operis inceptor me posuit:' et facta sunt per eosdem tres le civers tantum cum domo capitulari; residuum vero 5 versus ecclesiam cum hostio ejusdem et versus hostium quo transitur ad infirmariam, et ab illo hostio usque ad illas les civerys in quibus mariatagia dependent, factum est sumptibus domini Johannis Elys Nor-

Plate XXI. *Details.* A. door-way, and its door covered with ornamental hinges, leading to *St. John's chapel*, now a school-room. Plate XXII. H. shows a circular window, enclosing semicircular and triangular mouldings, to the vault or crypt of the same chapel. This edifice was erected by Bishop Salmon, who died in 1325; but the door-way and porch appear to have been built by Bishop Lyhart. Plate XXI. B. capitals to clustered columns in the middle story over the altar: C. capital and bracket in the upper story of the nave, from which spring the groinings under the roof: E. capital, with embattled bracket and demi-angel, in Jesus' chapel: D. capital to a circular column, with spiral flutes, in the nave. There is another similar column on the opposite side of the nave; see Ground Plan, No. III.: F. an inscription, repeated four times, on a scroll in the Erpingham gate. This word or abbreviation has excited much doubt and speculation. Blomefield, Sir Thomas Browne, and most writers since his time, read it PÆNA, or PENA, for

wicensis episcopi et aliorum amicorum, necnon et per pitanciariæ officium ad hoc specialiter deputatum; pars vero aquilonaris facta est, quo ad parietem juxta ecclesiam et le voltyng, sumptibus magistri Henrici Well scilicet CC et decem marcis, ac etiam XX lib. per magistrum Johannem Hancock eidem assignatis et datis, necnon et per predictum officium pitanciariæ. A maritagiis vero cum hostio refectorii ac lavatoriis factum est sumptibus Galfridi Simonds rectoris de Marisco scilicet C libris, et ab hostio aulæ hospitum usque ad introitum in ecclesiam cum hostio ejusdem; ac quo ad parietem juxta aulam antedictum et le voltyng factum est per executores domini Johannis Wakerying quondam episcopi Norwicensis. Et sic completum est opus claustri famosissimi anno domini MCCCCXXX. tempore domini Wyllelmi Alnewyck episcopi Norwicensis, et domini Wyllelmi Wursted prioris ejusdem ecclesiæ anno tertio: tempus a principio operis usque ad finem CXXXIII annis.

"*Claustrum Norwicensis ecclesiæ cathedralis.*

"Longitudo claustri ecclesiæ cathedralis a parte boreali ad meridionalem versus le frayter continet 60 virgas, id est 180 pedes.

"Longitudo ejusdem secundum gressus meos 90 gradus.

"Et longitudo claustri ex parte altera, ubi le chapitell-hous situatur, continet 57 virgas.

"Et latitudo claustri ex omnibus quatuor partibus ejus continet infra muros et fenestras 4 virgas, id est 12 pedes.

"Longitudo totius navis ecclesiæ cum choro cathedralis Norwici preter capellam Beatæ Mariæ continet CCXXVI gressus meos.

"Latitudo dictæ navis continet XL gressus meos."

penance; but Dr. Sayer suggests a more probable and plain exposition, by reading it YENK, an abbreviation for *think*, or *thank;* a mot, or motto, of Erpingham, and expressive of his thanks for the bishop's pardon. This opinion is almost confirmed by a motto on a ring found at Wymondham in Norfolk, with the words "*Yank God of all;*" and by an inscription, often repeated, on the church of Great Ponton, Lincolnshire, of "*Thynke God of all.*"—G. and I. capitals to pilaster columns under an arch of the tower: H. base to a column, probably cut and intended for a capital, in the upper story of the north transept.

Plate XXII. *Architectural Details.* A. B. C. three different windows in the Cloister, already referred to: D. part of an open screen, with quatrefoils and embattled parapet: E. one of the upper windows over the altar, temp. Henry VII.: F. door-way, with enriched spandrils, canopies, and pedestals under the arch, built by Bishop Lyhart about 1450: G. great gate of entrance to the bishop's palace, called St. Martin's Palace Gate. The arch, of several mouldings, is formed of stone, and the spandrils filled with tracery and shields; on the sides of which are two small columns, surmounted by embattled capitals. Over the arch is a series of panelled compartments, with blank shields, and the letter M crowned. The large door is enriched with tracery, blank shields, &c. On the west side of this door-way is a smaller door, also charged with carving and tracery, among which are a heart and a mitre repeated. This gate-house is supposed to have been built by Bishop Lyhart, and repaired by Bishop Sparrow: H. already described in p. 39: I. the large double doors to the central western entrance, sometimes called the procession door, made by Bishop Alnwyk.

Plate XXIII. *View of the Erpingham Gate-house* from the west, with part of the west front of the cathedral, &c. Among the great variety of subjects and designs in the ecclesiastical architecture of England, the present gate-house may be regarded as original and unique: and considering the state of society when it was raised, and the situation chosen, we are doubly surprised: firstly, at the richness and decoration of the exterior face, and secondly, in beholding it so perfect and unmutilated after a lapse of four centuries. The archivolt mouldings, spandrils, and two demi-octangular buttresses are covered with a profusion of ornamental sculpture; among

which are thirty-eight small statues of men and women, various shields of arms, trees, birds, pedestals, and canopies: most of these are very perfect, and some of the figures are rather elegant. The shields are charged with the arms of Erpingham, Walton, and Clopton; the two latter being the names of Sir Thomas's two wives. In the spandrils are shields containing emblems of the crucifixion, trinity, and other ceremonies of the catholic church, whilst each buttress is crowned with a sitting statue; one said to represent a secular, and the other a regular priest.[4] In a canopied niche, in the pediment, which is plain and composed of flint, is a kneeling statue, supposed to represent Sir Thomas. About half way up the gable, on the parapet, are two pedestals, with parts of figures emblematic of two of the evangelists, and two others were formerly higher up. The origin and decoration of this curious gate-house serve to exemplify the history of the age when it was raised. The reforming principles of Wiclif had made a strong impression on the mind of Sir Thomas, and he appears to have exerted himself in disseminating them in Norfolk. This conduct naturally excited the opposition and enmity of the Bishop and the monks; who being more powerful than the knight, had him arrested and committed to prison, and afterwards enjoined him to build the present gate-house, both as an atonement for his heresy, and as a public memorial of contrition in the reformer, and power and domination of the priesthood. Sir Thomas was

[4] Blomefield states that the secular priest has a book in his hand, and is teaching a youth who is standing by him; whilst the other figure, of a regular monk, has also a book in his hand, but appears to disregard its contents, and to direct his eyes to passengers who may go through the gate. This is "designed," says the same author, "by the founder to signify that the secular clergy not only laboured themselves in the world, but diligently taught the growing youth, to the benefit of the world; when the idle regular, who by his books also pretends to learning, did neither instruct any, nor improve himself: by which he covertly lashed those that obliged him to this penance, and praised those that had given him instruction in the way of truth." This inference of the Norfolk topographer does not appear very probable: for the bishop and monks would hardly permit a permanent satire to be raised on their own ground, and before their faces. However hostile Sir Thomas might have been towards the intolerant monks, it is evident that he ostensibly conformed to their external ceremonials, by the general design and detail of this structure.

subsequently reconciled to the bishop by the commands of the king, (Henry IV.) who, in a parliament held February 9, 1400, declared that the proceedings of the knight against the bishop were good, and originated in great zeal; and as the latter was of royal lineage, he directed them to "shake hands and kiss each other in token of friendship, which they did; and it afterwards proved real, Sir Thomas becoming a great benefactor to the cathedral, and a firm friend to the bishop as long as he lived."[5]

Plate XXIV. *Views of the East and West Fronts of St. Ethelbert's, or St. Albert's Gate-house and Chapel.* This building appears to have been erected by the citizens as an atonement for injury done to the cathedral and its gates in the great insurrection of 1272. A rector officiated here for some time after it was raised; who withdrawing himself to St. Mary's, a priest supplied his place and subsisted on the voluntary offerings of strangers. These not being sufficient to support him, the chapel was let to the *Cellerer*, who accounted in 1519 for the profits of the house or chapel over the "great gates."—In the view of the west front, on the left hand of the accompanying plate, the upper part shows the original tracery of stone let into flints. Beneath is a series of blank niches, with a statue in the centre; and four small aperture windows, now closed up, which served as loop-holes for arrows, &c. to repel any attacks from the outside. The acute pediments and crockets are truly of the style and age of Edward I. In the spandrils of the great arch are figures, in basso-relievo, of a man with a sword and a round shield attacking a dragon. The eastern face of this building consists of stone and flint, with a large arch-way at bottom, and a pointed arched window, with stone tracery let into flint-work, above.

General Character of the Church. As an object of architectural antiquity the Cathedral Church of Norwich is peculiarly interesting; for it comprises in its different members many curious specimens of architecture, and some forms and features of unique character. Compared with many other cathedrals it is however small in size and meagre in embellishment. Its

[5] Blomefield, i. 524, from Prynne's Abridgment of Records, fol. 405.

transepts are narrow; the ailes of the nave are small and low; the east end and north side are dilapidated and ragged; almost the whole surface of the building presents a ruinous appearance; the north side of the nave is obscured and darkened by a mass of trees in the bishop's garden; some houses are attached to and obscure the face at the south-west end; and at the east side of the south transept are other extraneous and unpleasant appendages. All these are defects that not only detract from the beauty and character of the church, but some of them are injurious to its stability. Besides, these encroachments render it impossible to see the whole cathedral, or the greater part, from any one station. Although it is the duty of the impartial historian to point out these defects, and to regret that they should exist at the present day, he more gladly directs his mind and pen to beauties and merits. In the semicircular, or altar-end of the church, as viewed from the choir (see Plate XIII.), there is an union of solidity and elegance which cannot fail to delight the spectator; and he will view the lanthorn, under the tower, with pleasure. The whole vaulting of the church is finely executed; and the bosses, at the intersection of the ribs, contain a vast variety of curious sculpture. The nave presents an interesting series of semicircular arches, with corresponding piers, columns, and ornaments: and although narrow and long in its proportions, is impressive and grand. In the cloister the antiquary and general observer will find much to excite curiosity and admiration. The lavatories, door-ways, windows, and buttresses, with their clustered columns, are all entitled to critical examination; and will amply reward that by the gratification they must afford. The Erpingham gate-house, however, is the most elegant and most curious architectural object connected with this church. Unique in origin, form, decoration, and condition, it commands admiration: and is entitled to a more ample elucidation than I have been enabled to give it in this volume.

Having thus pointed out the dates, general characteristics, and styles of the different parts of the church, it may be necessary to detail a few events, and notice other objects connected with the establishment.

Norwich, like most of the catholic cathedrals, formerly contained several

chapels, chantries, and altars: for it was heretofore the custom of the more wealthy part of the laity, as well as the clergy, to found these either in cathedrals or parish churches; expecting thereby to propitiate the Deity, and secure the prayers of prelates and priests. In Norwich Cathedral we find the following list of chapels and altars alluded to in different parts of Blomefield's account of the church.

St. Berney's, or St. Anne's Chapel, founded by John de Berney, who was buried here in 1374, was between two columns on the north side of the altar-steps.

A Chapel to St. John Baptist was founded in the south aile of the choir of the church, but by whom, or at what time, is not noticed.

St. Mary the Great, or the Virgin Chapel, at the east end of the church, was founded and built by Bishop Walter de Suffield.

St. Mary the Less, St. Mary of Pity, or Holy-rood Chapel, was situated under the rood-loft at the entrance to the choir.

St. George's, or Wakeryng's Chapel, near Bishop Goldwell's tomb.

St. James the Greater and St. James the Less, commonly called Goldwell's chapel.

The Beauchamp Chapel, on the south side of the choir.

The *Chapels of Jesus,* formerly belonging to the bishop, and that of *St. Luke,* belonging to the prior, have been already noticed; as well as Heydon's on the south of the church, and St. Osyth's and St. Stephen's on the north side. Besides these chapels and altars, the sacrist annually accounted for the composition-fees for interments in the church, for the offerings at the three kings, at St. Eligius's, at the great guild called St. George's guild, the dyers' guild, and the worsted-weavers' guild; at the altar by the black cross, of which a monk was chosen custos, or keeper; at the stump cross; at the red cross; at St. Nicholas's altar, where Nic. de Hindolveston was buried in 1298; at St. Appolonia, at St. Gazian, at St. John of Bridlington, at St. Catharine, at St. Petronel, or Parnell, at St. Ipolitus's, at St. Leodegar, or Leiger; at St. Anthony, at St. Theobald, at the charnel cross, and at All Saints' altars. Whence, observes Blomefield, " we may see with what number of altars, images, crosses and pictures the church was in

those days filled. The prior was obliged to pay ten shillings a year to find a wax taper burning at our Lord's sepulchre. There were certain annual sums paid to the *boy-bishop* and his clerks, on St. Nicholas' day, by all the officers of the church." The boy-bishop, or *episcopus choristarum*, appears to have been chosen at this church, as well as that of Salisbury: some account of whom has already been given in the history of that cathedral. Blomefield supposes that the custom of electing a juvenile bishop among the choristers was common to most of the cathedrals, and not peculiar to those of Salisbury and Norwich.

In 1643 the church and adjoining palace and deanery were forcibly taken possession of by the fanatics, and plundered of their plate and other valuable articles. The sculpture, carving, organ, and other parts were either destroyed or defaced, and almost every brass in the church was taken away. Bishop Hall, in his "*Hard Measure*," gives the following lamentable particulars of the devastations committed in the church during the civil wars: "It is tragical to relate the furious sacrilege committed under the authority of Linsey, Tofts the sheriff, and Greenwood; what clattering of glasses, what beating down of walls, what tearing down of monuments, what pulling down of seats, and wresting out of irons and brass from the windows and graves; what defacing of arms, what demolishing of curious stone-work, that had not any representation in the world but of the cost of the founder and skill of the mason; what piping on the destroyed organ-pipes; vestments, both copes and surplices, together with the leaden cross which had been newly sawed down from over the greenyard pulpit, and the singing books and service books, were carried to the fire in the public market-place; a lewd wretch walking before the train in his cope trailing in the dirt, with a service book in his hand, imitating in an impious scorn the tune, and usurping the words of the litany. The ordnance being discharged on the guild-day, the cathedral was filled with musketeers, drinking and tobacconing as freely as if it had turned alehouse." Soon after the Reformation part of these losses were reinstated. A new organ was raised by Dean Crofts and the chapter, and the corporation of the city voted one hundred pounds to purchase plate for the use of the altar. It does not appear that

any essential repairs or embellishments were then made in the church; but in 1740, Dean Bullock and the chapter caused the church to be cleaned and white-washed, the nave and ailes to be new paved, and the tower to be substantially repaired. At the same time some considerable alterations were made in the choir, and at the altar. These parts were however more effectually altered in 1763, when the floor of the former was new paved, the stalls repaired and painted, and other improvements made. In June, 1801, a fire broke out at the west end of the roof, when a great deal of the timber-work was consumed, the lead melted, and the whole fabric was in imminent danger. Fortunately the flames were checked before they communicated to the transepts or ailes, and the stone vaulting was protected from serious injury. The parts destroyed by this accident, arising from negligence of workmen, were soon restored: and in 1806 nearly the whole church was repaired, the stone roof washed over with one light colour, and many improvements made in the appearance of the interior, under the direction of the late Mr. Wilkins, architect. Although the interior has been repeatedly repaired, and beautified, as commonly termed, the exterior architecture and masonry have been much neglected; and nearly the whole surface displays a ragged, crumbled, and decayed appearance. From the friable and loose quality of the stone, its surface is shivered off in many places; and nearly all of the mouldings of the arches, with the string courses, capitals, and bases, have lost their forms and features. Had our ancient architects studied chemistry and the natural history of rocks with as much care and zeal as church architecture, they would have been more choice in the selection of stone, and we should not so frequently have cause to deplore the destructive effects of weather on the scientific and curious works of man.—In October, 1815, some very judicious repairs and restorations were making to the west front by Mr. Stone, an architect of Norwich.

The diocess of Norwich extends over the counties of Norfolk and Suffolk, and also includes eleven parishes in Cambridgeshire. It is divided into the four *archdeaconries* of Norfolk, Norwich, Sudbury, and Suffolk: and these are again divided into about one thousand three hundred and fifty-

three parishes. Bishop Parkhurst's return to Queen Elizabeth in 1563 was different in some items. He stated that the diocess contained forty-five deaneries: the archdeaconry of Norwich, two hundred and eighty-nine parish churches: the archdeaconry of Norfolk, four hundred and two: that of Suffolk, two hundred and eighty-six; and Sudbury, two hundred and twenty-eight. See Blomefield's Norwich, i. 556.

In the second year of the reign of King Edward VI. a new charter or grant was made respecting the cathedral of Norwich, in which it is ordained that the dean is to be head of the chapter, which is to consist of six prebendaries; who are styled as follows: 1. The prebend of the chancellor of the church, or the sacrist's prebend; 2. the treasurer's prebend; 3. the precentor's prebend; 4. the prebend of the archdeacon of the cathedral church of Norwich; 5. the prebend of Lynn; and, 6. the prebend of Yarmouth. The fourth of these is always united to the mastership of Catherine-Hall in Cambridge; the rest are in the gift of the lord chancellor. A chapter is held twice each year; and the following officers are annually elected: a subdean, a treasurer, a commissary, and a proctor. The dean appoints the chapter-clerk and auditor; as well as six petty, or minor canons, a deacon, or reader of the gospels, one reader of the epistles, a sacrist, a precentor, and a librarian. Here are likewise an organist, eight lay clerks, or singing men, a master and eight choristers, a beadle, two vergers, and two sub-sacrists, or bell-ringers. The government or constitution of the church is fully laid down in a book of statutes, consisting of forty chapters; an analysis of which is given by Blomefield, vol. ii. p. 563—9. He states that the statutes are "to be read distinctly and plainly in the English tongue in the chapter-house by the vice-dean, openly once a year, at four times; all the ministers of the church being called together for that purpose. Notwithstanding this reading few of the members of the church know the statutes they are governed by; when Queen Elizabeth's statutes (as these and the statutes of all corporate bodies ought to be) were public to all men, for then it was ordered that there should be four copies of the statutes: one of which was always to be in the choir, chained to the dean's stall, and another was to be in the chapter-house, the third kept

safely among the evidences, and the fourth was to be in the treasurer's custody."

On the north side of, and connected with the cathedral is the *Bishop's Palace*, a large and irregular edifice, built at various times and by different prelates. Part of it, immediately attached to the north aile of the nave, bears evident marks of being coeval with the oldest part of the church, and was probably built by Bishop Herbert. This part is now used as a brewhouse, and other out-offices: connected with which is a very large kitchen, with spacious fire-places and other culinary appendages. The cellars, though not under ground, have arched roofs, and other characteristics of ancient architecture. At the eastern end of the palace is the *Bishop's Chapel*, which was erected by Bishop Reynolds, who found the previous chapel in a state of dilapidation and ruin. Built and fitted up with wainscot sides, and a stuccoed flat ceiling, in the style of the middle of the seventeenth century, it has no claim to the attention or admiration of the architectural antiquary. Near the altar is a monument to, with a bust of the founder, who died July 28, 1676, aged sixty-six. His successor, Bishop Sparrow, who died May 19, 1685, aged seventy-four, has also a monument here.

In the midst of the palace-garden, or lawn, is a curious and interesting fragment of an ancient building, supposed to have been part of an old palace erected by Bishop Salmon. This prelate obtained a license from the king to enlarge the site of his palace, and, according to Blomefield, rebuilt the whole of the "present house" upon a grand and spacious scale: but this statement must be erroneous; for different portions of the palace are evidently of different and remote periods. The great hall, built by Salmon, is said to have been one hundred and ten feet in length by sixty feet in width. Bishops Tottington, Lyhart, Goldwell, Parkhurst, and other subsequent prelates, have all made alterations to the palace. Bishop Nyx, in 1535, granted a lease for eighty-nine years to the mayor, sheriffs, and citizens of Norwich, to hold the guild, or feast of St. George, in the palace, and to make use of the buttery, pantry, and kitchen for fourteen days at the time of the guild; unless the premises at that time should be inhabited by the king, queen, or the bishop. Bishop Hall, after he came to the see, 1641, occupied the palace, and gives

the following account of an occurrence in his time: "Sheriff Tofts and Alderman Lindsey, attended with many zealous followers, came into my chapel to look for superstitious pictures and reliques of idolatry; and sent for me, to let me know they found those windows full of images which were very offensive, and must be demolished. I told them they were the pictures of some ancient and worthy bishops, as St. Ambrose, St. Austin, &c. It was answered me, they were so many popes; and one younger man among the rest (Townsend, as I perceived afterwards) would take upon him to defend that every diocesan bishop was a pope. I answered him with some scorn, and obtained leave that I might, with the least loss and defacing of the windows, give order for taking off that offence; which I did by causing the *heads of the pictures to be taken off*,[6] since I knew the bodies could not offend." Other insults and indignities were soon afterwards committed towards the bishop and the church. In 1656, the bishop's hall was used as a place of public meeting; and in June of that year the following remarkable sentence was publicly pronounced by Mr. Wayneford, a comber, and which was afterwards sworn to before the court of mayoralty: he prayed, "that the Lord would be pleased to throw down all earthly power, and rule, and authority, and that he would consume them, that they be no more alive upon the earth; and that he would set up the kingdom of his Son, that they might be all taught of God." Soon afterwards the hall was demolished, its leads sold, and other parts of the palace greatly mutilated and neglected. Some rooms were let out and fitted up as tenements for poor persons. In this state Bishop Reynolds found it in 1660, when he came to the see, after the restoration of Charles II.; and although he had previously preached against episcopacy, he now eagerly supported its dignity, privileges, and general character.

In an open area, called the *green-yard*, on the north side of the church and west of the palace, was a *cross*, at which the *combination sermons* were preached in the summer before the epoch of the Reformation. At such

[6] This occurrence accounts for the frequent appearance of headless statues and mutilated figures in painted windows.

times the mayor and aldermen, with their wives and officers, usually attended, and had a covered seat or booth erected for them against the palace; whilst the dean, prebendaries, and many higher classes of persons were accommodated with galleries raised against the aile of the church. The inferior classes assembled round the cross, some of whom hired seats at a halfpenny or a penny each. The bishop and chancellor attended at a window of the palace. These combination sermons were much frequented: but when the church was sequestered the pulpit was removed to the new-hall yard, and the sermons were preached there for some time afterwards. They are now delivered in the cathedral church every Sunday morning; and by a mandamus from the king, March 14, 1635, the mayor, sheriffs, justices, aldermen, and all other chief officers of the city, were commanded to attend the sermons in the same manner as is done by the mayor and city officers in London.

On the south side of the cathedral, but detached from it, is the *Deanery-house;* which at present is a large pile of building of different dates, but not any part of it is very ancient. Near the deanery are three insulated columns and fragments of an old edifice, said to be parts of the *monks' dormitory* and *refectory*. These columns, with their corresponding archivolt mouldings, were formerly painted and gilt. Plans, elevations, and some account of them are published in the fifteenth volume of the Archæologia, by J. A. Repton; also further essays by the Reverend W. Gibson, and Frank Sayers, M. D. Mr. Gibson conjectures that the building consists of Saxon materials and Saxon architectural members, removed from a chapel founded anterior to the first bishop of Norwich: but Mr. J. A. Repton and Dr. Sayers are satisfied in referring the work to Herbert's age. With deference to these gentlemen, I must dissent from them all; for I cannot consider the style of architecture to be anterior to the age of King Stephen or Henry II. The clustered columns, and small shafts with bands at the centre, also the forms and ornaments of the capitals and bases, are all indicative of a later time; and are of a more decorated, light, and improved character than the oldest parts of the choir, transept, or nave.

CHAP. IV.

BIOGRAPHICAL ANECDOTES OF BISHOPS OF NORWICH, AND OF OTHER PERSONS CONNECTED WITH ITS CHURCH.

INTENDING to subjoin, in a subsequent page, a regular chronological list of the bishops of this see, with contemporary priors, deans, &c. I shall only narrate a few characteristic anecdotes of such as may properly be considered popular personages; or notice such events connected with their respective lives and prelacy as are intimately connected with the church, are illustrative of the customs of certain times, or tend to exemplify some memorable trait in ecclesiastical history. Of *Herbert*, the first bishop, some account has already been given. His tomb, "above an ell high," originally placed before the high altar, was destroyed in the civil wars of the seventeenth century, to make room for the mayor's seat: a new altar-tomb, however, was raised by the dean and prebends to his memory in 1682, on which is a long Latin inscription, by Dean Prideaux.

EBORARD, the second bishop of Norwich, chaplain to the former bishop, was advanced to this see after it had remained vacant three years. His reign is distinguished by the persecution of the Jews, and the canonization of the crucified boy. According to Henry of Huntingdon, he was deposed for cruelty, and retired to Fountain's Abbey in Yorkshire, 1145, where he died in 1149, but his corpse was buried in his own cathedral. He divided the archdeaconry of Suffolk into two archdeaconries, and founded the hospital and church of St. Paul in Norwich.

WILLIAM TURBUS, prior of Norwich, was advanced to the see in 1146, but soon again obliged to leave it, and return to the priory. Zealous in the cause of Becket, Archbishop of Canterbury, he not only opposed the Earl of Norwich and other distinguished characters, but in defiance of the king's prohibition, he excommunicated the said earl and others in his cathedral; and afterwards called a synod of all his clergy to pronounce the same sentence on Gilbert, Bishop of London, and other persons who had opposed him. This conduct so incensed the king that the bishop deemed it necessary to seek safety and protection in the sanctuary of his old priory. On the evening of Christmas, 1173, as the monks went to vigils, they saw a bright light in the sky, which continued all night, and occasionally appeared with "exceeding redness, like the morning sun; so that our *auroræ boreales* are no new phenomena, as some modern philosophers would pretend."[1] Turbus dying in 1174, was buried near the tomb of Herbert. A seal of him is affixed to an instrument of profession of Silvester, Abbot of St. Austin's in Canterbury, anno 1152. See Battely's Cantab. No. 54, pt. 5, cap. 1.

JOHN OF OXFORD was advanced from the deanery of Salisbury to this see in 1175. Being one of the king's chaplains, he strenuously opposed the proceedings of Becket, and was therefore commissioned by his monarch to visit the pope, and prefer complaints against the archbishop. In this business he gave the king so much satisfaction, that his majesty prevailed on the monks of Norwich to elect him their bishop. Soon afterwards he exerted himself, in conjunction with the Bishop of Ely, to obtain the following privileges from the king in behalf of the clergy: "1. That no *spiritual* person should be brought before any *temporal* judge personally, except for temporal matters: 2. That no see or abbey should be kept void in the king's hands above one year: 3. That whoever slew a spiritual person, and was convicted of it, should be punished as the temporal law required, such offenders before being only excommunicated." Henry the

[1] Blomefield's History of Norwich, i. 475, wherein it is stated that the same appearances are noted in the chronicle of the guild-hall.

Second, in the twenty-sixth year of his reign, wishing to promote the just and correct administration of the laws in his realm, appointed several distinguished persons to act as justices; but finding these inefficient or dishonest, next nominated the Bishops of Norwich, Ely, and Winchester to act as principal justices. The church of the Holy Trinity in Ipswich having been consumed by fire during the prelacy of this bishop, he rebuilt and consecrated it, and also repaired its principal offices. He also repaired part of his own cathedral, after it had been injured by fire, finished other parts, and added "all such ornaments as were then wanted." He likewise added some almshouses to the convent. According to Pitts, he was indefatigable in his studies, and devoted much time to reading and writing history. He is author of a "*History of the Kings of England*" — "*A Defence of the King against Archbishop Becket*" — "*An Account of his Embassy to Sicily*," and "*Epistles and Orations to Richard, Archbishop of Canterbury.*"[2] He was buried in the choir of the cathedral, on the north side of Bishop Turbus.

JOHN, the second, DE GREY, GRAI, or GRAE, called the *rich*, was the king's chaplain, secretary, and justice itinerant, at the time of the last bishop's decease, and was consecrated, at Westminster, bishop of this see, contrary to the remonstrance of the monks of Canterbury, who contended that it was not legal to consecrate any bishop out of their own church. Though disregarded at this time, they obtained a solemn charter in 1235, from Edmund their archbishop, that "no bishop belonging to the jurisdiction of Canterbury should afterwards be consecrated any where but there, without their license." Even before De Grey was fully admitted to the see, he obtained a license to resume to his church of Norwich all manors, lands, and churches which had been alienated by his predecessors to the damage of the church. In 1201 he gave four thousand marks "to have the custody of the land and heir of Oliver D'Eyncourt, with his marriage with the king's consent, and without disparagement."[3] In the same year he built the palace, with its offices, at Gaywood, near Lynn. The king being very

[2] See Bale, Cent. 3. a. [3] Blomefield's Norwich, vol. i. p. 479, from Rot. Pip. iii. Joh.

poor and wanting money in 1203, our rich prelate was applied to and advanced a considerable sum, for which the monarch left the following articles in pledge: the great crown, the gilt sword, the surcoat, cloak, dalmatic, girdle, sandals, gloves, and spurs.[4] He was soon afterwards appointed president of the council, and by the intervention of the king was elected Archbishop of Canterbury in 1205. This was approved by the pope, and confirmed by the English monarch; yet the former soon changed his mind, and wished to supplant De Grey by Stephen de Langton. A contest arose between the partizans of each, and this contest is said to have occasioned the civil wars of King John's reign. From the same cause also arose a serious quarrel between the king and the pope. Sir James Ware, in his History, &c. of Ireland, records the name of our bishop, as lord chief justice of that island; and it appears that he reformed the coin of Ireland, by making it as heavy and fine as the English money. A chronicle of Bury abbey relates that this prelate, in 1212, collected a large army, and entering France took several castles. In the same year he accounted for thirty-five knights' fees that he held: and in 1213 he had an acquittance by writ from the *scutage* of Scotland for forty-eight knights' fees and a half. After returning from Ireland, he was sent on an embassy to the pope; and died on his return, at St. John de Angelo, October 18, 1214; whence his corpse was conveyed to Norwich cathedral for interment. Blomefield calls him "a great historiographer, a great antiquarian, and writer;" but we do not meet with any material works to entitle him to these appellations. Pitts says he wrote a book entitled "*Schale Chronicon*," and a book of "*Epistles*." Thompson, in his preface to Jeffery of Monmouth's History, remarks that he wrote in defence of that work, against the strictures of Will. Parvis, or Petil, who endeavoured to prove that King Arthur was a fabulous person. See Nicholson's Historical Library.

PANDULF, the sixth bishop, was advanced to this see at the instigation of the pope, after it had remained void seven years. After the country had been some time involved in civil wars between the king and his barons,

[4] Rot. Pat. 5 Joh. M. 6.

Pandulf was sent to England as legate to appease the storm of civil discord. This he effected, and produced a general peace; as a reward for which the king prevailed on the monks of Norwich to elect him to their see in 1218. Three years afterwards he returned to Rome, resigned his legateship, was ordained priest, and then consecrated bishop in May, 1222. While at Rome, he obtained a grant from the pope that he and his successors should have all the *first fruits* of the clergy of the diocess; and which they continued to enjoy till Henry VIII. produced his grand ecclesiastical revoluton. It appears that many Italians were promoted to benefices in this diocess during Pandulf's sway. Versed in diplomacy, he was too cunning for our monarch; and, according to most authors, was chiefly instrumental in prevailing on the king to resign his crown and kingdom to the pope, "to become his vassal to his eternal infamy, and submit himself to Stephen Langton and those prelates who had not only interdicted the realm, so that for six years space all ecclesiastical sacraments, except baptism, confession, and the viaticum, ceased; but also excommunicated the king, published the pope's deprivation of him from the crown, and instigated the French king to invade the realm and usurp the crown."[5] The same author states that Pandulf "died very rich, being of a very covetous disposition; for which vice all his countrymen were very remarkable." He is described as having been a great benefactor to the monks, and among other things presented them with a chest of *relicks* which he brought from Italy.[6]

[5] Blomefield, ut sup. 483.

[6] Blomefield gives the following account of, and comments on, the relicks of this church at the time of the Reformation: "A multitude of cheats and counterfeits were then discovered; among which was a portion of the blood of the blessed Virgin Mary; to which many came in pilgrimage and made their offerings, for which the sacrist annually accounted. It is probable this was something like the blood of Christ showed in those days at Hales in Gloucestershire, which proved to be the blood of a duck, weekly renewed, to their no small gain. The image of the holy Trinity, represented by a weak old man, was decorated with a gold chain of twenty-five S. S. weighing eight ounces, which was presented by Lady Margaret Shelton in 1499. This chain had four small jewels and one great jewel, with a red enamelled rose in gold hanging thereon. The experience of the notorious and frequent delusion in relicks occasioned a cautious provision in the council of Trent, that no relicks should be admitted or esteemed but such as were first

poor and wanting money in 1203, our [illegible] was in the singular situation of advanced a considerable sum, for w[illegible] the same time, of Chester, Norarticles in pledge: the great c[illegible]ever, compelled the monks of the dalmatic, girdle, sandals, c[illegible] then gave Raleigh the choice of the appointed president of the [illegible]sts, not relishing the commands of the elected Archbishop of [illegible]rs in their efforts to obtain our bishop for pope, and confirmed b[illegible]ed in direct opposition to royal authority and his mind, and wish[illegible] Chronicles, gives a full account of these events. contest arose betw[illegible] indulgence of twenty days pardon, to such persons occasioned the [illegible]uted to the building of *St. Paul's church* in London, arose a serio[illegible]

in his H[illegible]

chief ju[illegible] SUFFIELD, who in 1255 joined the Abbot of Peterborough Irelar[illegible] tenths and other money paid by those who vowed to go to of [illegible], and were willing to redeem their vows for money. (See Rymer's Fœdera, i. 603.) In the same year he drew up a description of the value of all the church livings, &c. in England, by the command of Pope Innocent. This being reduced to order, certified upon oath, and confirmed by the pope in 1256, was called the *Norwich* or *Walter's taxation*, and was afterwards used in all subsequent ratings of the clergy, &c. This prelate built and endowed St. Giles's hospital in Norwich, for the reception of pilgrims, travellers, and poor people; and also built the lady chapel already referred to. He was a strict devotee to all the rites and ceremonies of the church of Rome; and hence, after death, his tomb was resorted to by crowds of the common people, who attributed many miracles to it. Increasing in holy fame, it was next esteemed a shrine, and visited by many pilgrims. In the bishop's will, which is very copious, he bequeathed one hundred pounds for his funeral expenses, and ordered that twenty-five chaplains should be found in his diocess to celebrate mass for his soul, and for the souls of his benefactors, for one year. He gave his great cup and cupboard, "to reposite our Lord's body in, and other relicks to the cathe-

approved by the bishop; which was only enforcing the decrees of the lateran council, that no relicks should be worshipped but such as were stamped with the pope's authority." History of Norwich, ii. 30.

· also one hundred marks, the two horses that drew his body to the and all the furniture of his chapel, entire." Among other items in ·. he gives the following: To the king, one cup, one palfrey, and his ſ' *hounds;* to the poor scholars of Oxford, five pounds; to his brother, .ıliam de Calthrop, all his armour, the fine standing cup, and his emerald ring; to William de Whitewell, the image of the Virgin, and his *picture drawn by Master Peter*, two books of sermons, and his great girdle to gird him when he grew old. If he died any distance from Norwich, he directed that his heart might be taken out, and deposited in a cavity or closet made in the wall near the high altar of St. Giles's hospital. An analysis of this will is given in Blomefield's Norwich, i. 488, &c. The prelacy of

ROGER DE SKERNING was noted for the depredations committed in the city by the disinherited barons; who, on the 16th of December, 1266, according to the Bury Registers, loaded seven score carriages with plunder, and murdered many of the citizens. In the following February the king visited the city, and held a council, when the barons were disinherited. The years 1271 and 1272 were memorable in the annals of Norwich for violent tempests and the warfare between the citizens and the monks, which have been previously noticed. Dying at his manor-house of South Elmham, Skerning was buried in the lady chapel, and was succeeded by

WILLIAM DE MIDDLETON, who was one of the guardians of the realm, during the residence of the king and queen in France in 1279. He was made capital steward of the city of Bourdeaux in 1287; and returning to England in the following year, died at his country seat of Terling in Essex. He was also buried in the lady chapel. His successor,

RALPH DE WALPOLE, on his consecration was advised by the archbishop to relinquish "the first fruits of the vacant benefices in his diocess, as displeasing to God and man," and readily consented. He began the cloister as already noticed, and was promoted by the pope to Ely in 1299, in opposition to the wishes of the monks of that house.

JOHN SALMON was appointed by the pope to this see in 1299, and proved an active and distinguished governor of the diocess. In 1303 he addressed

an hortatory letter to the people of his bishopric, urging them to contribute to the repair of *St. Paul's church* in London. On the death of Edward I. he received letters to pray for the health of the new monarch, and prosperity to the kingdom; and soon afterwards was appointed one of the ambassadors to demand Isabel, daughter of the French king, as queen for Edward II. On January 18, 1307-8, he was summoned to attend the coronation, and shortly after was deputed, with several English lords, to wait on the pope. In 1316 he was again sent to his holiness at Avignon, to pay one thousand marks pension for the kingdoms of England and Ireland. One of this bishop's letters is preserved in his own register at Norwich, dated from York, and complaining that he was obliged to attend the parliament in that city, and thereby incur an "insupportable expense, and be unable to visit his diocess." Being highly in favour with the king and parliament, he was appointed chancellor of England in 1320, and had the broken fragments of the old great seal allowed him as his fee. After fulfilling the duties of many distinguished offices, he died at Folkstone priory in Kent, July 6, 1325, and his remains were conveyed for interment to his own private chapel at Norwich. Besides this building, he erected the greater part of the charnel chapel, the hall in the palace, and the north walk of the cloister.

ROBERT DE BALDOCK, the king's chancellor, was elected by the monks, and approved by the king, as the successor of Salmon; but the pope refused his consent, having appointed one of his own friends. Baldock was further persecuted by Prince Edward and Isabel, his mother, for favouring, or being connected with Hugh de Spencer, "that hated minister;" and in 1326 was committed to Newgate, where he died of grief, and was interred in St. Paul's church, May 2, 1327.

WILLIAM DE AYREMINNE, a great favourite of Edward II. was progressively appointed by the pope to many ecclesiastical and civil offices, and at length to the see of Norwich. Queen Isabel and Prince Edward having the government of the kingdom, appointed our bishop the chancellor and treasurer. In the first year of Edward III. he obtained a license to enclose

and fortify his palaces and manor-houses with embattled stone walls. He died at his palace at Charing, March 13, 1336, and was interred before the high altar in his own cathedral.

ANTHONY DE BECK, "an old courtier and retainer at the court of Rome," as Blomefield calls him, was appointed to this see by the pope, April 7, 1337, although the chapter had previously elected *Thomas de Hemenhale*. Of an arrogant disposition, he opposed the archbishop's visitation; and when the latter came to Norwich, he directed one of the monks to mount the pulpit, and declare the archbishop's visitation to be null and void. The king, incensed at this procedure, ordered the sheriff of Norfolk and Suffolk to seize and imprison such persons as assisted the bishop. The latter defied them, and appealed to the court of Rome. He also tyrannized over the monks in a cruel and intolerant manner, whence he obtained the hatred and contempt of all. At length his oppressions became so unbearable that his own servants contrived to poison him, probably at the instigation of the monks, December 19, 1343. He was the first bishop that had his own arms engraved on the episcopal seal.

WILLIAM BATEMAN was a native of Norwich, whence he was sent to Cambridge, where he studied civil law, and obtained a doctor's degree. Soon afterwards going to Rome, he was so much favoured by the pope as to be appointed auditor of the papal palace, and one of the chaplains. He was advanced to the deanery of Lincoln in 1343, and appointed twice ambassador from the pope, to make peace between the kings of France and England. The see of Norwich being vacant at this time, the chapter unanimously chose Bateman, and were surprised and pleased to find that the pope, who had reserved that provision to himself, had also appointed the same person. His presence at Norwich was greeted with strong demonstrations of joy. In 1345 he proceeded to visit the prior, chapter, and the whole diocess; and at the same time insisted on visiting the abbey of Bury, which involved him in much trouble, and subjected him to the penalty of thirty talents of gold, or ten thousand pounds. This cause occasioned much litigation; for the Abbot of Bury had the law on his side, and the bishop was supported by the king: but the subject, after many trials, was left undecided. This prelate

has rendered his name eminent in the academic annals of Cambridge, by founding and endowing TRINITY HALL in that university, in the year 1347. This was at first chiefly designed to provide clergy for his own diocess; in which a pestilential disease had occasioned the deaths of many persons about that time. It is singular that two other colleges in Cambridge are called Norfolk colleges; viz. Bene't, or Corpus Christi, and Gonville-and-Caius.[7] This prelate obtained from Pope Clement VI. a confirmation of the first fruits to the see, in opposition to the clergy. He gave to the high altar of his church one large image of the Holy Trinity, of massy silver gilt, to be placed in a shrine or tabernacle; and another small image, with relicks of twenty pounds weight. Attached to the regulars, he made appropriations to no less than forty of them within his diocess. Being sent on an embassy by the king, with Henry, Duke of Lancaster, to the pope, he died at Avignon, and was buried in the cathedral there with great state; his funeral being attended by many cardinals, archbishops, and bishops, and other great men. On his oblong seal is his effigy, with his own coat of arms under his feet.

THOMAS PERCY, the youthful bishop, of illustrious descent and connexions, was advanced to this see at the age of twenty-two, by the sole authority of the pope and co-operation of the king, although in direct opposition to the monks. At first he opposed and harassed the latter, but soon found it expedient to live on good terms with them. Contrary to the former prelate, he favoured the secular clergy whenever opportunity occurred. In 1361 he advanced four hundred pounds towards rebuilding the steeple or spire; and dying in 1369, he was interred before the rood-loft in his own cathedral.

HENRY DE SPENCER, called the *warlike bishop of Norwich*, was appointed by the pope to the vacant see. Bred up with his brother Spencer, who commanded in the pope's wars, he was a soldier in his youth, and in different stages of his life showed that he had a skilful head and a courageous

[7] See Dyer's "Account of the Colleges and Halls, &c. of Cambridge,"—Harraden's "Cantabrigia depicta,"—and Lysons's "Cambridgeshire," in the "Magna Britannia."

heart. Godwin and some other writers represent him as "breathing nothing but war and arms;" and also remark that he continued at variance with the monks for fifteen years, who were then forced to give him four hundred marks to secure their privileges, &c.; whence the monks have neglected to notice him among their accounts of bishops: Cotton only mentions his name. This, however, is not very surprising when it is remembered that he particularly favoured the secular clergy, and not only slighted but opposed the regulars. Capgrave, in his life of this bishop, (Wharton's An. Sa. ii. 359) characterizes him as "generous, charitable, and cheerful." Whatever may have been the natural disposition and habits of our bishop, it is evident that he lived in times of civil discord and foreign warfare. Not long after he was seated on the episcopal throne, the populace, called the *commons* of the country, assembled in great numbers, opposed the civil power, and committed numerous acts of rapine and plunder. On this occasion Bishop Spencer actively, intrepidly, and skilfully opposed the mob; and by his personal prowess first routed them, and then entirely suppressed the insurrection.[8] He was still more distinguished in the continental wars, when Pope Urban VI. was contending against Clement VII. called the anti-pope, and Richard II. against the French king. Espousing the causes of Urban and of Richard, the bishop zealously exerted himself in raising money and riches of all kinds, as well as men. The whole nation eagerly came forward; for they were taught to believe they should secure salvation, if not success, by fighting for his immaculate holiness. The pope's bulls declared that all persons who went with the bishop, or contributed towards the expense of the expedition, should have the same indulgences and pardons as those who engaged in the crusade to the holy land. After much fighting, and the seizure of nearly all Flanders, the bishop returned home, in consequence of the jealousy and machinations of the Duke of Lancaster. He was impeached in parliament, in four charges by the chancellor, but answered them with firmness in person.

[8] See Blomefield's Norwich, i. 110, &c.; also Holinshed's Chronicle, Froissart's Chronicle, &c.

This pontifical war is said to have cost no less than thirty-seven thousand four hundred and seventy-five pounds seven shillings and sixpence, besides large gifts and aids. In 1387, the bishop obtained a license to embattle or "*kernellare*" his manor-houses at Elmham and Gaywood. A decided enemy to the Lollards, he persecuted them on many occasions; and among his arbitrary acts was that of imprisoning Sir Thomas Erpingham, and compelling him to erect the elegant gate-house, at the west end of the church, which has been already described.

ALEXANDER DE TOTTINGTON, prior, was elected by the monks in 1407, but the king so much disapproved of him as to imprison him in Windsor castle for nearly a year. The city, however, in a public assembly, addressed a letter to the king, and another to the pope, in behalf of the prior, urging the wishes of the whole diocess. The monarch submitted, and the bishop, after being confirmed in his chair, expended a good deal of money in repairing the palace and manor-houses of his diocess. Dying in old age, in April 1413, he was buried in the lady chapel.

RICHARD COURTENAY, of the Devonshire family, was in high favour with King Henry V.; and by him employed in different embassies and public offices. He was at the siege of Harfleur, where he died in September, 1415, and his remains were conveyed to, and interred among the kings in Westminster abbey church. See "Genealogical History of the Courtenay Family," fol. 1735,—and Prince's "Worthies of Devon."

JOHN DE WAKERYNG, born at Wakering in Essex, was one of the privy council to King Henry VI. lord privy seal, and lord keeper of the great seal, before he was advanced to the see of Norwich. Immediately after installation, he constituted John, Archbishop of Smyrna, his suffragan, with full powers "to consecrate and reconcile, or re-consecrate churches, churchyards, altars, cups, patins, corporals, vessels, vestments, and other ornaments, and to confirm and confer the clerical tonsure on learned men, and to ordain to all orders, during the bishop's pleasure." About this time there was a great struggle for the papal see by three different persons, who preferred their respective claims to the pontifical throne. A *council* was called at *Constance* to settle this dispute; when many of the English nobi-

lity, clergy, and gentry, to the amount of eight hundred, were deputed to attend the meeting. Bishop Wakeryng was one of the number, and was nominated with five others to elect the pope. Martin V. was chosen; and the conduct and ability of Wakeryng excited the approbation of the assembly, and induced the pope to ratify his confirmation and consecration free of expense. Though our prelate obtained the character of "a pious, chaste, bountiful, and affable person," yet he was intolerant towards the Lollards, and carried his persecution to a great extent. He built a covered way, or cloister from the palace to the north transept, also a chapter-house; and after governing the see nine years, died in 1425, and was buried on the south side of the altar-steps.

WILLIAM ALNWYK, or ALNWYKE, a native of Alnwyc in Northumberland, was appointed the first confessor and priest to the nunnery of Sion, Middlesex; and was afterwards made keeper of the privy seal, and confessor to Henry VI. After being installed in Norwich Cathedral, December 22, 1426, he directed his attention to the repairs and embellishment of his church and palace; and built the western door-way, with a window, &c. to the former, and commenced a tower gateway to the latter. He presided here ten years, and was then translated to Lincoln; where, and at Cambridge, he is said to have executed some architectural works. During the prelacy of

THOMAS BROWNE, who sat from September, 1436, to December, 1445, the citizens opposed the monks and bishop, and the prior had a dispute with the prelate, which was referred to the pope. The prior, however, finding himself in the wrong, sought for pardon, and engaged in future to add the new honour of censing the bishop whenever he officiated in the cathedral in his pontificalibus. At the death of Browne, *John Stanbery*, confessor to Henry VI. was chosen bishop; but William de la Pole, earl of Suffolk, opposed the consecration, and had sufficient interest with the pope to procure the appointment of his chaplain,

WALTER LYHART, or HART, who by amiable and conciliating conduct ingratiated himself so much with the citizens, as to obtain their esteem and reconcile all differences between them and the clergy. In 1449 he

received the king at his palace. He is said to have supported twelve students in the university of Cambridge, and contributed very materially towards the paving of his church, roofing the nave, and building the roodloft screen in the same, near which his remains were interred, May, 1472.

JAMES GOLDWELL, dean of Salisbury, 1463, president of St. George's-hall, Oxford, prothonotary to the pope, and ambassador to the court of Rome from Edward IV. was consecrated Bishop of Norwich, October 4, 1472. A native of Chart, in King, he is recorded to have materially repaired, if not rebuilt, the church at that place, and founded and endowed a chantry chapel on its south side. Before he left Rome he obtained of the pope an *indulgence*, to last for ever, towards repairing and adorning the cathedral church, which had been much injured by fire in 1463. This papal mandate promised that every person who annually made offerings to the cathedral on Trinity Sunday and Lady-day should have twelve years and forty days of pardon: and which temptation seems to have produced the desired effect, as the sacrist annually accounted for the offerings from Bishop Goldwell's indulgence. After coming to the see, this prelate received from the executors of his predecessor a mitre, a crosier, and two thousand two hundred marks for dilapidations, with which money he repaired and adorned the tower; and adding more from his own purse paid for the new stone roof to the choir, and for the new chantry chapels on the side of the altar-steps. After making his will, at Hoxne, June 10, 1497, he died in the following February, and his corpse was interred under his own altar-tomb, which had been probably raised before his death, as it is not noticed in his will. *Christopher Urswyke*, dean of Windsor, was proffered the see of Norwich after Goldwell, but refusing,

THOMAS JAN, or JANE, was promoted to it in 1499, but died in the following year, when

RICHARD NIX, or NYKKE, the *blind bishop*, was appointed; who, according to Blomefield, was "a man of bad character and vicious life." Godwin says he "ought to be marked with a black coal for his lusts;" and Fox shows that five persons were doomed to pass the fiery ordeal in his time, and by his sentence. Though he had by a solemn oath renounced the

pope's supremacy in order to preserve his bishopric, yet he kept up a secret correspondence with the court of Rome; for which he was sentenced to be imprisoned in the Marshalsea; where he remained a long time, and at length obtained his liberation by engaging to pay a fine of ten thousand marks. Unable however to raise this sum, "he leased out many of the revenues of the see for long terms, at small reserved rents."[9] The cathedral suffering much by fire in 1509, Bishop Nix repaired it, and built the stone roofs of the north and south transepts. For extending his jurisdiction over the Mayor of Thetford, he was sentenced to pay a fine, with which it is related that the splendid painted glass in the windows of King's-college chapel was bought. Blind, decrepid, oppressed with cares and troubles, and worn down with old age, he resigned his life and see, January 14, 1535, and was buried between two piers on the south side of the nave of his own cathedral, where a low and broad tomb covers his remains.

WILLIAM RUGG, or REPPES, was a fellow of Gonville-hall, Cambridge, when Henry VIII. sought the sanction of that university for his divorce from Queen Catherine; and in this unmanly and infamous cause our priest exerted himself so much to the satisfaction of the murderous monarch, that he was rewarded with the Norwich mitre, May, 1536. An act of parliament was first passed to separate the barony and revenues from the see, and annex them to the priory of Hickling. The barony and revenues of the abbey of Holm were however granted to the see, under the specious pretext of being more beneficial; and in right of this barony the Bishop of Norwich takes a seat in the house of peers as abbot of Holm. By this act Abbot Rugg was nominated to the see, as a man eminently "qualified for all the important and responsible duties of that office." During his abbacy he granted long leases, corrodies, annuities, and pensions, and thus greatly injured the revenues; so that after taking possession of the half-ruined see, and assuming the state and style of his predecessors, he soon exhausted his money and credit. The gentry of the diocess complained of these proceedings to the king, Edward VI. who, in 1549, induced the bishop to

[9] Blomefield's Norwich, i. 545.

resign his see for an annuity of two hundred pounds. Not merely a submissive tool to a vicious king, but dishonest in his intercourse with society, and cruelly persecuting in religious matters, he was properly satirized and despised while living, and his degradation and death contemplated without pity or regret.

THOMAS THIRLBY, the first and last bishop of Westminster, was advanced from that to Norwich by Edward VI. in April, 1550; and after espousing the principles of Queen Mary, was promoted by her to Ely in September, 1554.[10] The same queen appointed her chaplain,

JOHN HOPTON, to Norwich, who had been prior of the black friars at Oxford; and who, bred up with the monks, proved himself, when vested with power, a cruel and despotic persecutor of the Protestants. Several persons were burnt as heretics at Norwich during this bishop's dominion.

JOHN PARKHURST, the preceptor of Bishop Jewell, and with him an exile during the cruel and persecuting reign of Mary, was elected to this see in 1560. At Oxford he was more distinguished for poetry and oratory than for divinity; and published some specimens of his talents in the first. Residing a good deal at his palace at Norwich, he is represented as having "beautified and repaired it." He died February 2, 1574, and was buried on the south side of the nave, where a monument, deprived of brasses and inscription, is still remaining. By the command of Queen Elizabeth, our bishop made a return of the extent of the diocess, with its number of archdeaconries, deaneries, parishes, &c.

EDMUND FREKE, who, according to Archbishop Parker, was "a serious, learned, and pious man," was promoted from the see of Rochester to this of Norwich in 1575, where he remained only three years, when he was translated to Worcester.

EDMUND SCAMBLER was raised from Peterborough to Norwich by the favour and interest of Queen Elizabeth. Previous to this, he granted her the hundred of Nassaburgh, with its liberties and other church property; and pursued the same conduct at Norwich, by which he impoverished both

[10] See Bentham's History, &c. of Ely.

sees. For the former he was obliged to account. He continued to preside here till 1594, when he died at Norwich, and was interred on the south side of the nave; where a monument was raised to his memory, but which was destroyed in the rebellion.

JOHN JEGGON, a native of Coggeshall in Essex, president of Queen's college in Cambridge, master of Bene't-college for twelve years, and four times vice-chancellor of the same university, was advanced by the influence of Queen Elizabeth to this see in January, 1602. He is generally described as being both grave and facetious, and zealous in enforcing a strict conformity to the established worship; also covetous, and regardless of the distresses of the poor. His palace at Ludham was burnt down with all its furniture, books, &c.; and a poet of the time accuses the bishop of being instrumental in the act:

> "Our short fat lord bishop of Norfolk 'twas he
> That caused that great fire at Ludham to be."

Soon afterwards he bought an estate at Aylsham, and built a new mansion there, where he died, March 13, 1617, and was buried in the chancel of the parish church, where a monument was raised, with his effigy.

JOHN OVERALL, a native of Hadleigh in Suffolk, a master of Catherine-hall, Cambridge, a distinguished controversial writer, and Dean of St. Paul's, London, was promoted to the see of Lichfield and Coventry in 1614, and thence to Norwich in 1618, which he lived to govern only one year. He was buried on the south side of the choir, near the altar-steps.

SAMUEL HARSNET, born at Colchester, was master of Pembroke-hall, Cambridge, of which university he was twice vice-chancellor, and advanced to Chichester in 1609, whence he was translated to Norwich, 1619. Here he was beloved for his affability, eloquence, and hospitality; also for repairing and occupying the old palace at Ludham, which had been deserted by his predecessor. At that place he built a new domestic chapel, and repaired and adorned the parish church. Zealous in adhering to, and enforcing the ceremonies of the church, he was equally zealous in opposing the popish priests and their doctrines. He presided at Norwich till November, 1628, when he was translated to the episcopal see of York.

FRANCIS WHITE, a native of St. Neot's in Huntingdonshire, was preferred to the deanery of Carlisle, in 1622, by King James I. While in this office he engaged in a warm controversy with some Roman Catholic priests, and part of his writings have been published. From the deanery he was elected to the see of Carlisle, in 1626, and translated thence to that of Norwich, 1628. He was again removed to Ely, 1631.[11]

RICHARD CORBET, a native of Ewell in Surry, was successively Bishop of Oxford and of Norwich; and was justly respected when living, and honoured after death, for talents, integrity, and moral worth. Corbet was a distinguished wit in an age of wits, and a liberal man amongst a race of intolerant partizans. Gilchrist remarks that "our amiable prelate had not a grain of persecution in his disposition. Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet; he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good." Such a character fixes on our affections, and awakens sympathy in his behalf. We anxiously seek an acquaintance with him and his works. The events of his life have not been very fully narrated. Gilchrist, with his usual acuteness and diligence, sought in vain for materials.[12] From his brief, but neat memoir the following facts are derived: After receiving his juvenile education at Westminster-school, young Corbet was sent to Oxford; where he first entered at Broadgate-hall, and afterwards at Christ-church. "In 1605 he proceeded master of arts, and became celebrated as a wit and a poet." On the death of "the amiable and accomplished Henry, Prince of Wales,"—"the expectancy and rose of the fair state," Corbet, then one of the proctors, was deputed to pronounce a funeral oration; and, to use the words of Antony Wood, "very oratorically speeched it in St. Marie's church, before a numerous auditory."[13] The same garrulous writer also remarks that

[11] See Bentham's History, &c. of Ely.

[12] See Poems, by Richard Corbet; with Notes and a Memoir, by Octavius Gilchrist, F. S. A. 8vo. 1807.

[13] Annals of Oxford, edited by Gutch, vol. ii. p. 312.

Corbet "became a quaint preacher, and therefore much followed by ingenious men." Among the friends and patrons our poet obtained, was Villiers, Duke of Buckingham, who was stabbed by Felton in 1628, and whose loss must have been severely felt by Corbet, had he not about that time been deeply engaged and interested in an event of great importance to himself. This was his promotion to the bishopric of Oxford, July 30, 1629; but he remained there only a short time, being translated to Norwich, April, 1632. Abbot, Archbishop of Canterbury, dying soon afterwards, Laud was nominated his successor, and immediately applied himself to reform abuses in the church, and establish an uniformity of religious worship. Accordingly he addressed instructions, among others, to Corbet; who "certified that he had suppressed the lectures of some factious men." To Mr. Ward, of Ipswich, who had appeared before the high commission for words used in some of his sermons, but who was afterwards restored to favour and to his cure, our bishop wrote the following letter; which serves to characterize his style and sentiments.

"MY WORTHIE FRIEND,

"I thank God for your conformitie, and you for your acknowledgment: Stand upright to the church wherein you live; be true of heart to her governours; think well of her significant ceremonyes; and be you assured I shall never displace you of that room which I have given you of my affection: prove you a good tenant in my hart, and noe minister in my diocese hath a better landlord. Farewell! God Almightie blesse you with your whole congregation. From your faithful friend to serve you in Christ Jesus, "RICH. NORWICH."

"*Ludham Hall, the 6th of Oct.* 1633."

The Dutch and Walloon congregations being numerous and long settled in Norwich, the latter had obtained the use of the Virgin Mary chapel. Corbet repeatedly warned them to quit this place; and in December, 1634, wrote a peremptory letter to them, saying, "You have promised me from time to time to restore my stolen bell, and to glaze my lattice windows.

After three years consultation (bysides other pollution) I see nothing mended. Your discipline, I know, care not much for a consecrated place, and anye other roome in Norwiche, that hath but bredth and length, may serve your turne as well as the chappel: wherefore I say unto you, without a miracle, *Lazare, prodi foras!* depart, and hire some other place for your irregular meetings," &c. &c.—St. Paul's church in London having been nearly consumed by fire in Queen Elizabeth's reign, great exertions were now made to restore it; and Corbet not only contributed one hundred pounds, but gave money to some poor ministers to subscribe, in order to excite the donations of their wealthier brethren. He also addressed a persuasive and satirical letter to the clergy of his diocess, beginning thus: "Saint Paul's church!—One word in behalf of St. Paul; he hath spoken many in ours: he hath raised our inward temples; let us help to requite him in his outward. We admire commonly those things which are oldest and greatest; old monuments and high buildings do affect us above measure: and what is the reason? Because what is oldest cometh nearest God for antiquity, and what is greatest comes nearest his works in spaciousness and magnitude." Before any thing was done to the church our good bishop died, July 28, 1635, and was interred near the altar-steps in the cathedral.

Matthew Wren, after passing through several honorary and lucrative appointments in colleges and churches, was made Dean of Windsor, July 24, 1628; Bishop of Hereford, March, 1633–4; and in 1635 was translated thence to Norwich. After presiding here almost three years, he was promoted to Ely, April 24, 1638. According to the account in the "Parentalia," he was very active at Norwich in "detecting impostures, restraining the restless and seditious, and breaking the spirits of all refractory schismatics." A decided enemy to the Presbyterians, or Puritans, he at length suffered severely by their influence during the dominion of Cromwell; and, according to Prynne, was doomed to sustain nearly eighteen years' imprisonment in the Tower. One of their charges against him was for causing a figure of the crucifixion to be engraven on the episcopal seal, besides the arms of the see. See "Parentalia, or Memoirs of the Family of the Wrens;" folio. 1750.

RICHARD MONTAGUE, or MOUNTAGU, was a scholar of Eton and King's colleges, and promoted to the deanery of Hereford, December 9, 1616, and to the see of Norwich, May, 1638. He did not however live long to enjoy this dignity, but died in April, 1641, and was buried in the choir of the cathedral. Montague was distinguished by some literary works, which attracted the attention and approbation of King James I. particularly his "*Diatribe upon the first Part of Selden's History of Tithes.*" In this work he convicts Selden of some errors, and of neglecting to acknowledge his authorities. Soon afterwards he published his animadversions on the Annals of Baronius, in folio. In a subsequent part of his life he became involved in religious controversy; wrote some essays with warmth and severity, and was consequently attacked by opponents with equal rigour. This literary war was so determined and popular, that the king, lords, and commons were all engaged in it. Montague was ordered to appear at the bar of the lower house in June, 1625, when he was committed to the custody of the sergeant at arms, and obliged to give a security in two thousand pounds for his future appearance. The monarch, with some bishops and nobles, however, interfered in his behalf; and his friends so far prevailed over his enemies, that he was soon rewarded with a mitre. Fuller says "his great parts were attended with tartness of writing; very sharp the nib of his pen, and much gall in the ink."[15]

JOSEPH HALL, a truly eminent, learned, and estimable member of the English church, was a native of Ashby-de-la-Zouch in Leicestershire, where he was born, July 1, 1574. In an early stage of life, as well as in old age, Hall experienced many difficulties and troubles. Straightened in circumstances, and with a family of twelve children, the father of Joseph was unable to afford him that school and university education which the latter eagerly wished for. His elder brother and some friends, however, caused him to be sent to Emanuel-college, Cambridge; but he was soon recalled to fill the office of schoolmaster in his native town. Other efforts were now adopted by friends to send him again to college, with the view of

[15] Fuller's Church History,—Biographia Britannica,—and Chalmers' Gen. Biog. Dict.

obtaining a fellowship; in the contest for which Joseph again experienced great obstacles. After continuing about seven years at college, he was presented to the rectory of Halstead in Suffolk, and soon afterwards married a daughter of Sir George Winnif. In 1605 he accompanied Sir Edmund Bacon to the Spa, and to other places on the continent. During this tour he composed his "Second Century of Meditations," became acquainted with Coster, the famous Jesuit, and examined the practices and principles of the Roman Catholic clergy. Returning home, he was soon appointed to the donative living of Waltham-holy-Cross in Essex; was made chaplain to Prince Henry, and took his degree as doctor of divinity. He was next preferred to a prebendal stall in the collegiate church of Wolverhampton. In 1616 the deanery of Worcester was conferred on him, and in the following year he attended the king into Scotland as one of his chaplains. In conjunction with three other learned and distinguished English divines, Dr. Hall was chosen to attend the synod of Dort, in 1618, to decide a controversy which had long prevailed between the Calvinists and Arminians respecting the five points. His health not allowing him to remain long at Dort, he took his leave of the synod in a Latin sermon, which was much approved, and for which he was presented with a handsome gold medal. The bishopric of Gloucester was offered to, but refused by Dr. Hall in 1624. Three years afterwards he accepted that of Exeter, and was translated thence to Norwich in 1641. In the December of that year he joined the Archbishop of York and eleven other prelates in a public protest against the validity of such laws as were made during their compelled exclusion from parliament. This proceeding provoked the hostility of the House of Commons, who commanded the bishops to be arrested and sent to the Tower. They were soon afterwards impeached for high treason; and on their appearance in parliament, were treated with great indignity and contempt. Bishop Hall was however released on giving security for five thousand pounds, and immediately retired to Norwich and resumed his duties. He frequently preached to crowded congregations, and continued unmolested till April, 1643; when the ordinance for sequestering notorious delinquents having passed, our prelate was specified by name: his

rents were stopped, his palace entered, all his property, real and personal, was seized, and himself treated with insulting brutality. The soldiery and mob plundered the palace and cathedral, broke the windows, and committed the most wanton and mischievous ravages. The good bishop at length retired to the quiet village of Heigham, near Norwich, where he continued to exercise the duties of pastor, and lived in comparative ease and serenity till September, 1656, when he resigned his life, in the eighty-second year of his age, and was interred in the chancel of the church.

During his long and active life he wrote and published many works, which have been printed at different times in folio, quarto, and octavo: but the whole have been recently collected, arranged, and uniformly reprinted in ten volumes, octavo, under the judicious editorship of the Rev. Josiah Pratt, who has preceded the whole with an ample memoir of the author. Bishop Hall lived in an age of discord and trouble; when men's minds were occupied by religious and political speculation, and when infatuation and bigotry usurped the seat of judgment and discretion. Hence moderation and liberality were crimes to be persecuted by men of power and men of strength; and Hall became one of the sufferers. Unfortunately for himself, but fortunately for posterity, he lived in such times: was a noble example of fortitude and talent, and thus became an exemplary pattern to his contemporaries and to posterity. His poetry is characterized by Warton as "nervous and elegant," and his prose is sententious, vigorous, and perspicuous. In moral writing he has been called "the Christian Seneca."

Edward Reynolds, a native of Southampton, was consecrated bishop of this see, January 6, 1660. After taking his degree of M. A. at Oxford, where he was famed for his skill in the Greek language and for preaching, he joined the Presbyterian party in the rebellion of 1642, was one of the assembly of divines, and distinguished himself by frequently preaching in London, and sometimes before the long parliament. He succeeded Dr. Fell as Dean of Christ-church, and was made Vice-Chancellor of Oxford. Obtaining the favour of Charles II. he was appointed Master of Merton College preparatory to his advancement to this see. Wood (Athen. Oxon.) accuses him of deserting

his party for preferment. Blomefield, however, says "he was a person of singular affability, meekness, and humility; of great learning, a frequent preacher, constant resident; of very good wit, fancy, and judgment; a great divine, and much esteemed by all parties for his preaching and florid style." His writings have "been published several times in quarto," and collected in folio, 1658, "with the author's picture." Wilde, in his "Iter. Boreale," published two poems commendatory of Reynolds's works. Dying July 28, 1676, he was buried in the chapel attached to his palace, bequeathing several sums and provisions to the poor, and to the inferior clergy of his diocess. See Kennet's "Case of Impropriations."

ANTHONY SPARROW, a native of Depden, Suffolk, a scholar and fellow of Queen's-college, Cambridge, was distinguished, and suffered severely for his royalty. He appears to have lived in retirement, and almost poverty, for eleven years; but at the Restoration was soon advanced to different preferments in the church. In 1662 he was made master of Queen's-college in Cambridge, and two years after he was appointed vice chancellor of that university. The king promoted him to the see of Exeter, 1667, where he remained nine years, when he was translated to Norwich. Here, says Blomefield, he obtained the "praise and commendation of all men, till May 19, 1685, when he died at his palace, and was interred on the north side of the bishop's chapel." Sparrow was author of a "Rationale upon the Book of Common Prayer," &c. 1657,—"A Collection of Articles, Iujunctions, Canons, Ordinances," &c. 4to. 1661,—a Sermon, &c.

WILLIAM LLOYD, a native of Wales, was promoted to the see of Llandaff in 1675, thence to Peterborough in 1679, and to Norwich, June 11, 1685; but was deprived of this bishopric in 1690, for refusing to take the oath of allegiance to King William III. Retiring to Hammersmith, near London, he remained there privately for twenty years, but continued to "perform episcopal offices even to the last." Dying there in January, 1709, he was interred in the belfry of the chapel.

JOHN MOORE, a native of Sutton in Leicestershire, was educated at Catherine-hall, Cambridge, and was nominated Bishop of Norwich by the king in April, 1691. He presided here for sixteen years, when he was

translated to Ely, July 31, 1707. Dr. S. Clarke edited two volumes of his sermons. Blomefield describes him "as the most noted collector of books in all England;" and says his library was sold for six thousand guineas to King George I. who gave it to the university of Cambridge. See Dibdin's "Bibliomania."

CHARLES TRIMNEL, of a respectable Worcestershire family, was consecrated Bishop of Norwich, February 8, 1707; and on his first visit to that city was met and escorted by "thirty coaches, forty clergymen, and a great number of gentlemen and citizens on horseback." Presiding here till 1721, he was then translated to Winchester; and was succeeded by

THOMAS GREEN, who sat here till May, 1723, when going to Ely,

JOHN LENG was elected his successor by the recommendation of George I. whose chaplain he had been. His dominion was however very short, as he died in London, from the small-pox, in October, 1727, and was interred in the church of St. Margaret, Westminster. Besides several sermons on public occasions, which he published, he was editor of the "Cambridge Terence,"—"Tully's Offices," in three books, sixth edition, as translated by Sir Roger le Strange, but revised, corrected, &c. by our bishop.

WILLIAM BAKER was born at Ilton in Somersetshire, and educated at Wadham-college, Oxford, of which he was afterward made warden. In 1723 he was advanced to the see of Bangor, and translated thence to Norwich to 1727. He published four sermons; and died at Bath, December, 1732.

ROBERT BUTTS, a native of Hartest in Suffolk, after receiving his education at Trinity-college, Cambridge, was installed Dean of Norwich, April 10, 1731, and in the following January was promoted to the see. He presided here only six years, when he was translated to Ely; where he was interred in 1748, and where a mural monument is raised to his memory.

SIR THOMAS GOOCH, Bart. a descendant of the Gooch family in Suffolk, was elected to this see, November, 1738. Educated at Caius-college, Cambridge, he was made custos, or master of that house, and continued vice-chancellor in the years 1717, 1718, and 1719; during which time he contrived to raise the sum of ten thousand pounds, which has since been

expended in building the senate-house. Previous to his settlement at Norwich, the common passage to the palace from the close was through the nave and north transept of the cathedral; but this shameful practice was stopped by him, and a new entrance made. He also considerably repaired and beautified the palace, which had been neglected ever since the Restoration. With truly benevolent feelings he instituted, in 1742, two societies in Norfolk and Suffolk for the relief and support of distressed widows and orphans of poor clergymen. He was translated to Ely, March 11, 1747–8.

THOMAS HAYTER, preceptor to George the Third, and chaplain to Archbishop Blackburne, who bequeathed him a large fortune, was advanced to Norwich, 1749. After presiding here twelve years, he was promoted to the see of London in 1761, and died February 9, 1762.

PHILIP YONGE was translated from Bristol to this see in 1761, on the removal of Hayter, and continued to preside over this diocess for twenty-two years, when he died, April 23, 1783, and was interred in South Audley-street chapel, Westminster.

LEWIS BAGOT, born in 1740, was educated in Christ's-college, Oxford, and was chosen dean of that cathedral, January 25, 1776. In 1782 he was promoted to the see of Bristol, and translated thence to Norwich in the following year, and seven years afterwards again translated to St. Asaph. At the latter place he rebuilt the palace, and adapted its form and arrangement to the natural situation and character of the place. Besides some published sermons, he was author of "A Defence of the Subscription to the Thirty-nine Articles," — "Twelve Discourses on the Prophecies." See Nichols's "Literary Anecdotes," vol. v. p. 630.

GEORGE HORNE, properly characterized as the amiable and exemplary Bishop of Norwich, was a native of Othany, near Maidstone in Kent, where he was born, November 30, 1730. Sent early to University-college, Oxford, he there soon distinguished himself. When about nineteen years of age he engaged warmly and learnedly in a controversy relating to the Hutchinsonian principles, which at that time was agitated by the Oxonians. Afterwards he was involved in another controversy with Dr. Kenicott, of Exeter-college, respecting a new translation and reform of the text of the

Bible. Mr. Horne decidedly objected to it, as calculated to endanger the interests of Christianity. In an anonymous "*Letter to Dr. Adam Smith*," he endeavours to prove that the cheerfulness and tranquillity assumed by David Hume in his last illness were fictitious. In dwelling on and studying this subject, he was stimulated to undertake something more copious and cogent: and hence, in 1784, he produced his "*Letters on Infidelity.*" These excited much attention, and were highly commended by some theological critics. In approbation of the character of Mr. Horne, the college to which he belonged elected him president in 1768. This was a prelude to further and more exalted honours, being next appointed one of the king's chaplains, promoted to the vice-chancellorship of the university in 1776; and in 1781 appointed Dean of Canterbury. His next advancement was to the see of Norwich in 1789; but he lived only about three years afterwards. His infirmities at the time of consecration, rendered him unable to read his "first visitation sermon," which was prepared, and has since been printed in his "Works." Bishop Horne died at Bath, January 17, 1792, and his corpse was conveyed to Eltham in Kent. His various writings, distinguished by urbanity, cheerfulness, and piety, are published in six volumes, octavo, 1802, preceded by a full Memoir, by his chaplain and friend, the Rev. William Jones.

CHARLES MANNERS SUTTON, born in 1755, after receiving his classical education at Emanuel-college, Cambridge, was first made Dean of Peterborough in 1791, and advanced to the see of Norwich in 1792. Here he discharged his duties with honour to himself and benefit to his diocess for nearly thirteen years, when, on the demise of Archbishop Moore, he was translated to the metropolical see of Canterbury in 1805.

HENRY BATHURST, LL. D. the present amiable and liberal-minded prelate, was promoted to Norwich in 1805. Educated at Winchester and New-college, Oxford, he was successively appointed a canon of Christchurch, to the living of Cirencester, and to a prebendal stall in Durham.

A CHRONOLOGICAL TABLE

OF THE AGES AND STYLES OF DIFFERENT PARTS OF THE CHURCH, AND CONTIGUOUS BUILDINGS.

Bishops and Kings.	Temp.	Parts of the Edifice.	Described.	Plates.
Herbert Losing .... William II. Henry I...	1096	East End, Choir, and Ailes..... Chapels of Jesus, and St. Luke. Transepts	19, 20, 24, 35 44, 51	I. VIII. IX. X. XI. XIII. XIV. XIX.
Eborard ..... Henry I. Stephen	1122	Nave and Ailes.....	20, 33, 35, 51	I. V. XII.
John de Oxford .... Henry II. Richard I. .	1197	Repaired and fitted up the Church, after a fire	20, 53	———
Suffield ..... Henry III.....	1244	Lady Chapel, at east end (destroyed)	20.....	———
Skerning ..... Edward I.	1275	St. Ethelbert's Gate-house	23, 42	XXIV.
Middleton..... Edward I.	1278	Repaired and finished Church, and re-dedicated it	24.....	———
Walpole ..... Edward I.	1297	Blomefield says he built the Tower and part of Cloister, with Chapter-house..	24.....	———
Salmon ..... Edward II.....	1320	South Walk, and part of East Cloister.... St John's Chapel, and Hall in the Palace .	24..... 48, 58	I. XXII.
Henry de Well		Cloister, North Walk of	25, 38, 39 ..	XX. XXII.
Walter de Burney, and others	1302	Cloister; Glazing and Iron to Windows	25.....	———
Percy..... Edward III.	1361	Built the Spire, and repaired the Tower	25, 60	———
Wakeryng..... Henry V.	1461	*Cloister*, Door-way at North-west Angle, and part of West Walk	25.....	———
Jeffrey Simons		Remainder of West Walk and Lavatories....	25, 38	———
Alnwyk..... Henry VI.	1425 1430	Erpingham Gate-house..... Central West Window, Door-way, Entrance to Bishop's Palace.....	25, 31, 32 ..	XXIII. II. III. XXII.
Lyhart ..... Henry VI.	1463	Repaired part of Spire and Church; Roof of Nave, and Screen in Nave; Gate-house to Bishop's Palace.....	25, 35, 39, 40	XII. XXII.
Goldwell ..... Rich. III. Hen. VII..	1480	Stone Roof to the Choir, Arches, and ornamental Niches near the Altar; his Tomb	26, 36	XV. XVI. XVII.
Nix ..... Hen. VII. Hen. VIII.	1510	Stone Roofs of North and South Transepts ..	26, 37	XVIII.

A CHRONOLOGICAL LIST OF THE BISHOPS OF NORWICH,

WITH

CONTEMPORARY KINGS AND POPES.

No.	BISHOPS.	Consecrated or Translated	Died or Translated	Buried at	Kings of	Popes.
	OF EAST ANGLIA, OR DUNWICH.	From	To		*East Anglia.*	
1	Felix	 630	..... March 8, 647-8	Dunwich..... Soham, Camb. .. Ramsey, Hunt. ..	Sigebert	Honorius I.
2	Thomas	 648	 653	———	Egric. Anna	Theodorus.
3	Boniface	 653	 669	———	Æthelhere	St. Martin I.
4	Bisus: Bosa	 669	———	———	Ethelwald	Vitalian.
	SEE DIVIDED.					
	Dunwich. *North Elmham.*					
1	Etta ..... 1 Bedwinus	673	 679	———	Adulf. Elswulf. Beorn	Adeodatus.
2	Astwolph .. 2 Northbert	679	———	———	———	S. Agatho.
3	Eadferth,734 3 Headulac	731	———	———	Ethelred	Gregory III.
4	Cuthwin .. 4 Edelfrid	736	———	———	———	Gregory III.
5	Alberth .... 5 Lanferth	766	———	———	Ethelbyrhte	Paul I.
6	Egiaf ..... 6 Athelwolf	811	———	———	———	Leo III.
7	Heardred .. 7 Unferth	———	———	———	Egbert.....	Leo III.
8	Alsin ..... 8 Sibba	816	———	———	———	Stephen V.
9	Tidferth .... 9 Hunfert	824	———	———	———	Eugenius II.
10	Weremund.. 10 Humbert, St..	 826	 870-1	———	Offa.....	Eugenius II.
11	Wybred.....	———	———	———	———	———
	SEES UNITED.					
	Elmham.				*England.*	
1	Theodred I.	———	———	———	———	———
2	Theodred II.	With London	 963	———	Edgar	John XII.
3	Alhulf	 963	 966	———	———	John XII.
4	Ailfric I.	 966	..... April 5, 974	———	———	John XIII.
5	Edelstane	 975	———	Ely	Ethelred	Benedict VII.
6	Algar, St.	1012	.....Dec. 24, 1021	Ely	Edmund Ironside ..	Benedict VIII.
7	Alwin	1021	..... Resigned, 1032	Ely	Canute	Benedict VIII.
8	Ailfric II.	1032	1038	———	Harold I.	John XIX.
9	Ailfric III.....	1038	1039	———	———	Benedict IX.
10	Stigand	1039	.... Deprived, 1040 .... Restored, 1042 .. Winchester, 1047	Winchester.....	Hardicanute	Benedict IX.
11	Grimketel	1040	..... Deprived, 1042	———	Edward Confessor..	Benedict IX.
12	Egelmare	1047	..... Deprived, 1070	———	Harold II.	Damasus VI.
	OF THETFORD.					
1	Herfast	1070	1084	Thetford	William I.	Alexander II.
2	William Galsagus.....	1086	1091	———	William I. and II...	Victor III.

No.	BISHOPS.	Consecrated or Translated	Died or Translated	Buried at	Kings of England.	Popes.
	OF NORWICH.	From	To			
1	Herbert Lozinga	.... Thetford, 1091 Apr. 9. Norwich, 1091	.....July 22, 1119	Norwich	Will. II. Henry I...	Urban II. Pascal II. Gelas II. Calix II.
2	Eborard, or Everard.....	.....June 12, 1121	..... Deprived, 1145 .....Died, Oct. 1149	Norwich	Henry I. Stephen ..	Calix II. Honor. II. Inno. III. Celest. II. Lucius II.
3	William Turbus, or Turberville	1146	..... Jan. 17, 1173-4	Norwich	Stephen. Henry II.	Eugenius III. Anast. IV. Adrian IV. Alex. III.
4	John de Oxford.....	.....Dec. 14, 1175	..... June 2, 1200	Norwich	Henry II. .... Rich. I. John ..	Alex. III. Lucius III. Urb. III. Greg. VIII. Clement III. Celest. III Inno. III.
5	John de Grey.....	..... Sept. 24, 1200	.....Oct. 18, 1214	Norwich	John	Innocent III.
6	Pandulf, Pope's Legate	.....May 29, 1222	.....Aug. 16, 1226	Norwich	Henry III.	Honorius III.
7	Thomas de Blumville	..... Dec. 20, 1226	.....Aug. 16, 1236	———	Henry III.	Hon. III. Gregory IX.
8	Ralph	.....Oct. 28, 1236	1237	———	Henry III.	Gregory IX.
	Simon de Elmham, elected, set aside					
9	William de Raleigh	..... Sept. 25, 1239	.. Winchester, 1243 Died, July 20, 1250	———	Henry III.	Greg. IX Celest. IV. Innocent IV.
10	Walter de Suffield.....	..... Feb. 20, 1244-5	..... May 20, 1257	Norwich	Henry III.	Innocent IV. Alex. IV.
11	Simon de Waltone.....	..... March 10, 1257-8	.....Jan 2, 1265-6	Norwich	Henry III.	Urban IV. Clement IV.
12	Roger de Skerning	..... Sept. 19, 1266	..... Jan. 22, 1277-8	Norwich	Henry III. Edw. I.	Clem. IV. Greg. X. Adrian V. John XXI. Nicholas III.
13	William de Middleton	..... May 29, 1278	.....Aug. 31, 1288	Norwich	Edward I.	Nich. III. Martin IV. Hon. IV. Nich. IV.
14	Ralph de Walpole, or de Ely	..... March 20, 1288-9	.. Ely, July 15, 1299 Died, March 25, 1301	Ely	Edward I.	Nich. IV. Celest. V. Boniface VIII.
15	John Salmon	..... Nov. 15, 1299	..... July 6, 1325	Norwich	Edward I. and II...	Bon. VIII. Bene. XI. Clem. V. John XXII.
16	Robert de Baldock	.....Aug. 11, 1325	Resigned, Sep. 3, 1325 ..... Died, 1327	St. Paul, London	Edward II.	John XXII.
17	William de Ayreminne.....	..... Sept. 13, 1325	..... March 27, 1336	Norwich	Edward II. and III.	John XXII. Bene. XII.
18	Thomas de Hemenhale.....	.. Elected, April 5, 1337	.....Worcester, 1337	———	Edward III.	Benedict XII.
19	Anthony de Beck	..... April 8, 1337	.....Dec. 19, 1343	Norwich	Edward III.	Bene. XII. Clem. VI.
20	William Bateman	..... Jan. 23, 1343-4	..... Jan. 6, 1354-5	Avignon	Edward III.	Clem. VI. Innocent VI.
21	Thomas Percy	..... April 14, 1355	..... Aug. 8, 1369	Norwich	Edward III.	Innocent VI. Urban V.
22	Henry de Spencer.....	..... April 20, 1370	..... Aug. 23, 1406	Norwich	Edward III. .... Richard II..... Henry IV.	Urban V. Greg. XI. Urban VI. Bon. IX. Innocent VII.
23	Alexander de Tottington.....	..... Oct. 23, 1407	..... April 28, 1413	Norwich	Henry IV. and V...	Innocent VII. Greg. XII. Alex. V. John XXIII.
24	Richard Courtenay	..... Sept. 27, 1413	.....Sept. 15, 1415	Westminster	Henry V.	John XXIII.
25	John de Wakeryng	..... May 31, 1416	..... April 9, 1425	Norwich	Henry V. and VI. ..	John XXIII. Mart. V.
26	William Alnwyk	..... Aug. 18, 1426	Lincoln, Sept. 19, 1436	Lincoln	Henry VI.	Mart. V. Eugen. IV.
27	Thomas Browne.....	Rochester, Sept. 19, 1436	..... Dec. 6, 1445	Norwich	Henry VI.	Eugenius IV.
28	John Stanbery	..... Elected 1445 Set aside by the Pope	..... May 11, 1474	Hereford	———	———
29	Walter Lyhart	..... Feb 27, 1445-6	.....May 24, 1472	Norwich	Henry VI. Edw. IV.	Eugenius IV. Nic. V. Calix III. Pius II. Paul II. Sextus IV.
30	James Goldwell	.....Oct 4, 1472	..... Feb. 15, 1498-9	Norwich	Edw. IV. and V. Richard III. .... Henry VII.	Sex. IV. Inno. VIII. Alexander VI.
31	Thomas Jan, or Jane	.....Oct. 17, 1499	.... Sept. 1500	Norwich	Henry VII.	Alexander VI.
32	Richard Nyx	..... April 17, 1501	..... Jan. 14, 1535-6	Norwich	Henry VII. .. Henry VIII. ..	Pius III. Julius II. Leo X. Adrian VI. Clem. VII. Paul III.
33	William Rugg	..Elected, May 31, 1536	Resig. Jan. 31, 1549-50 Died, Sept. 21, 1550	Norwich	Henry VIII. Ed. VI.	———
34	Thomas Thirlby	Westminst. Apr. 1, 1550 Installed, April 20. ..	.. Ely, Sept. 15, 1554 ..Died, Aug. 26, 1570	Lambeth	Edw. VI.	———

No.	BISHOPS.	Consecrated or Translated	Died or Translated	Buried at	Kings of England.
		From	To		
35	John Hopton	Oct. 25, 1554	1559	Norwich	Mary.
36	Richard Cox	Elected, June 29, 1559	Ely, 1559	———	Elizabeth.
37	John Parkhurst	Sept. 1, 1560	Feb. 2, 1574-5	Norwich	Elizabeth.
38	Edmund Freke	Rochester, July 13, 1575	Worcester, Dec. 1584 / Died, March 20, 1590	Worcester	Elizabeth.
39	Edmund Scambler	Peterboro', Dec. 15, 1584	May 7, 1594	Norwich	Elizabeth.
40	William Redman	Jan. 12, 1594-5	Sept. 25, 1602	Norwich	Elizabeth.
41	John Jeggon	Feb. 20, 1602 3	March 13, 1617-8	Aylesham	James I.
42	John Overall	Lich. Cov. May 21, 1618	May 12, 1619	Norwich	James I.
43	Samuel Harsnet	Chichester, Aug 8, 1619	York, Nov. 6, 1628	Chigwell, Essex	James I. Charles I.
44	Francis White	Carlisle, Jan. 22, 1628-9	Ely, Dec. 8, 1631 / Died, Feb. 1637	———	Charles I.
45	Richard Corbett	Oxford, April 7, 1632	July 28, 1635	Norwich	Charles I.
46	Matthew Wren	Hereford, Nov. 10, 1635	Ely, April 24, 1638	Cambridge	Charles I.
47	Richard Montague	Chichester, May 4, 1638	April 13, 1641	Norwich	Charles I.
48	Joseph Hall	Exeter, Nov. 15, 1641	Sept. 8, 1656	Heigham	Charles I.
49	Edward Reynolds	Jan. 6, 1660-1	July 28, 1676	Norwich	Charles II.
50	Anthony Sparrow	Exeter, Aug. 28, 1676	May 19, 1685	Norwich	Charles II.
51	William Lloyd	Peterboro', June 11, 1685	Depriv. Feb. 1, 1690-1 / Died, Jan. 1, 1709-10	Hammersmith	James II.
52	John Moore	July 5, 1691	Ely, July 31, 1707 / Died, July 31, 1714	Ely	Will. and Mary. / Anne.
53	Charles Trimnel	Feb. 8. 1707 8	Winchester, Aug. 19, 1721	Winchester	Anne. George I.
54	Thomas Green	Oct. 8, 1721	Ely, Sept. 4, 1723 / Died, May 1738	Ely	George I.
55	John Leng	Nov. 3, 1723	Oct. 26, 1727	Westminster	George I.
56	William Baker	Bangor, March 5, 1727-8	Dec. 4, 1732	Bath Abbey Ch.	George II.
57	Robert Butts	Feb. 25, 1732-3	Ely, May 24, 1738	Ely	George II.
58	Sir Thomas Gooch	Bristol, Nov. 9, 1738	Ely, 1748 / Died, 1754	———	George II.
59	Samuel Lisle	St. Asaph, 1748	Oct. 3, 1749	Northolt, Middlesex	George II.
60	Thomas Hayter	1749	London, 1761 / Died, 1762	Fulham	George II.
61	Philip Yonge	Bristol, 1761	1783	Westminster	George III.
62	Lewis Bagot	Bristol, 1783	St. Asaph, 1790 / Died, 1802	———	George III.
63	George Horne	June 7, 1790	Jan. 17, 1792	Eltham, Kent	George III.
64	Charles Manners Sutton	1792	Canterbury, 1805	———	George III.
65	Henry Bathurst	1805	———	———	George III.

A CHRONOLOGICAL LIST OF THE PRIORS AND DEANS OF NORWICH.

No.	PRIORS.	Appointed.	Died or Removed.
1	Ingulf	1101	Jan. 16, 1121
2	William Turbus	———	Bishop, 1146
3	Helias	———	Oct. 22, 1149
4	Richard	———	May 16, 1158
5	Rannulf	1170	———
6	John	———	———
7	Elric	———	———
8	Tancred	———	Dec. 17, 1201
9	Girard	———	———
10	William de Walsham	———	Feb. 14, 1210
11	Randulph	———	Chichester,
12	William Ode	1219	April 12, 1235
13	Simon de Elmham	———	June 8, 1257
14	Roger de Skerning	Aug. 21, 1257	Nov. 1266
15	Nicholas de Brampton	April 18, 1265	Feb. 19, 1268
16	William de Bruman	1270	Sept. 28, 1272
17	William de Kirkeby	Oct. 1, 1272	March 9, 1288
18	Henry de Lakenham	1289	1309
19	Robert de Langeley	———	Aug. 24, 1326
20	William de Claxtone	Sept. 4, 1326	Aug. 16, 1344
21	Simon Bozsun	Aug. 25, 1344	April, 1352
22	Laurence de Leek	April 24, 1352	Dec. 1357
23	Nicholas de Hoo	Dec. 12, 1357	1382
24	Alexander de Tottington	———	Bishop, Oct. 23, 1407
25	Robert de Burnham	Dec. 20, 1407	Sept. 1427
26	William Worsted	Oct. 8, 1427	1436
27	John Hevelond	Oct. 12, 1436	———
28	John Molet	Jan. 29, 1453	1471
29	Thomas Bozoun	June 8, 1471	1480
30	John Bonewell	April 27, 1480	Sept. 27, 1488
31	William Spinke	Dec. 22, 1488	Nov. 8, 1502
32	William Baconthorp	1502	Sept. 23, 1504
33	Robert Brond	———	St. Albans, 1529
34	William Castleton	1529	Restored, 1538

DISSOLUTION OF PRIORY. ESTABLISHMENT OF DEANERY.

No.	DEANS.	Appointed.	Died or Removed.
1	William Castleton	May 2, 1538	Deprived, 1539
2	John Salisbury	1539	1554
3	John Christopherson	April 18, 1554	Chichester, 1557
4	John Boxhall	Dec. 20, 1557	1558
5	John Harpsfield	May 16, 1558	Deprived, 1560
6	John Salisbury	Restored, 1560	Sept. 1573
7	George Gardiner	Nov. 28. 1573	1589
8	Thomas Dove	June 16, 1589	Peterboro', 1600
9	John Jeggon	July 22, 1601	Bishop, 1603
10	George Montgomery	June 6, 1603	Meath, 1614
11	Edward Suckling	Sept. 30, 1614	1628
12	John Hassal	July 15, 1628	1643
13	John Crofts	Aug. 7, 1660	July 27, 1670
14	Herbert Astley	Sept. 2, 1670	June 8, 1681
15	John Sharp	June 8, 1681	Dean of Canterbury, 1689
16	Henry Fairfax	Nov. 30, 1689	May 10, 1702
17	Humphry Prideaux	June 8, 1702	Nov. 1, 1724
18	Thomas Cole	May 1724	Feb. 1730
19	Robert Butts	April 10, 1731	Bishop, 1732
20	John Baron	1733	June 11, 1739
21	Thomas Bullock	1739	1761
22	Edward Townshend	1761	1765
23	Philp Lloyd	1765	May, 1790
24	Joseph Turner	1790	———

INDEX.

A.

Ailfric, bp. called the good, 10.
Ailfric II. bp. called the black, 12.
Ailfric III. bp. called the little, 12.
Algar, bp. 10.
Alhulf, bp. 10.
Alnwyk, bp. built western door-way, 31; gate-house to the palace, 63.
Athelstane, bp. gifts to Ely church, 10.
Alwyn, bp. favoured Bury, expelled secular clergy, and introduced regulars, 11.
Arfast, or Herfast, bp. attempted to obtain the abbey of Bury, 13; Herman's anecdote of, ib.; built a cathedral and palace at Thetford, 14.
Ayreminne, bp. 58.

B.

Bagot, bp. 79.
Baker, bp. 76.
Baldock, bp. committed to Newgate, and died of grief, 58.
Bateman, bp. attempts on Bury, 11; fined £10,000, ib.; account of, 39.
Bathurst, bp. 78.
Beck, de, bp. account of; poisoned, 59.
Browne, bp. 63.
Bury and Thetford, disputes between, 11.
Butts, bp. 76.

C.

Cathedral church begun, 17-19; continued by Eborard, 20; damaged by fire, ib.; repaired by John de Oxford, ib.; tower, &c. injured by lightning, ib; repaired and new consecrated, 24; steeple blown down, 25; cloister and spire built, ib.; described, 27; ground plan, 29; west end, 31, 32; parts of columns, &c. ib.; nave, 33; west and south sides of tower, ib.; interior of the same, 34; choir, ib.; transepts, 34, 35; east end, exterior, 35; nave, ib.; choir, ib.; north aile of choir, 36; priors' door-way, 37; door-way in south transept, ib.; east and south aile, ib.; cloister, 38; windows of ditto, 40; beauties and defects of church, 42; its chapels, 44; plundered by a mob, 45; fire, 46; repaired, ib.; government of, 47.
Christianity in East Anglia, 6.
Chapter-house, 30.
Chapels in the cathedral, 44.
Cloister, 25, 31, 37, 38, 40.
Constantine the Great, birth-place of, 6; his influence in promoting Christianity, ib.
Corbet, bp. account of, 68; letters of, 69; portrait, 89.
Courtenay, bp. 62.

D.

Dunwich, Bishops of, see List.

E.

East Anglian kingdom, extent of, 7, note.
Eborard, bp. 51.
Egelmare, bp. 12.
Erpingham gate-house, 39, 40; Pl. XXIII.
Ethelbert's gate-house, 42, Pl. XXIV.

F.

Freke, bp. 66.
Font, fine one, 37.

G.

Galsagus, bp. 14.
Goldwell, bp. 64; built stone roof of choir, chapels, 26; his monument described, 36; view of, Pl. XVI.; statue of, Pl. XVII.
Gooch, bp. 77; portrait, 89.
Green, bp. 75.
Grey, de, bp. 53.
Grimketel, bp. 12.

H.

Hall, bp. his sufferings, 45; account of, 71.
Harsnet, bp. 67.
Hayter, bp. 78.
Hobart, Sir James, 31.
Hopton, bp. 66.
Horne, bp. account of, 77; portrait, 89.

J.

Jeggon, bp. 67; portrait, 89.
Jews, disputes with monks, 19.

L.

Leng, bp. 76.
Lisle, bp. 78.
Lloyd, bp. 73; portrait, 88.
Losing, or Losinga, bp. 15, 16; tomb, 30.
Lyhart, bp. built gate to palace, 40; paved the church, roofed the nave, built a screen, 25; account of, 63.

M.

Middleton, bp. 57.
Montague, bp. 70.
Moore, bp. 74; portrait, 88.

N.

Nave, Pl. V. 32; Pl. XII. description of, 35.
Nix, bp. building by, 37; account of, 64.
Norwich, early state of the city, 18; under interdiction, 22.
Norman architecture, 27, 29.

O.

Oxford, de, bp. privileges obtained, 52.
Overal, bp. 67; portrait, 88.

P.

Pandulf, bp. and legate, 54.
Parkhurst, bp. 66.
Percy, bp. 60.

R.

Raleigh, de, bp. 56.
Relics, at Norwich, 55, note.
Reynolds, bp. 72; portrait, 88.
Rugg, bp. 65.

S.

Salmon, bp. built part of cloister, 24; St. John's chapel, 39; chapel, &c. 48–57.
Scambler, bp. 66.
See of East Anglia, 7; Dunwich, 7, 8; North Eltham, 8, 9; Thetford, 13; Norwich, 17.
Sigebert, King of East Anglia, founded churches, 7; heads the army, and is killed, 8.
Skerning, bp. 22, 57.
Spire, 34, Pl. IX.
Spencer, bp. 60; suppressed an insurrection, 61; impeached in parliament, ib.
Sparrow, bp. 72; portrait, 89.
Stigand, bp. a politician and priest, 12.
Statutes of cathedral, 47.
Suffield, bp. 20.
Sutton, bp. 77.

T.

Transepts, 34, Pl. IX.; north, 35, Pl. X.
Theodored I. bp. 9.
Theodored II. bp. will of, ib.
Thetford, bishops of, 13.
Trimnell, bp. 75; portrait, 89.
Tottington, bp. 62; imprisoned, ib.
Tower, described, 33, 34, Pls. VI. VII.
Turbus, bp. 52.

U.

Universities of Oxford and Cambridge, controversy about the origin of, 7, note.

W.

Walpole, bp. built tower, or spire, and began the cloister, 24, 57.
Wakering, bp. 62; built a covered passage and chapter-house, ib.; entrance from cloister, 25.
White, bp. 68; portrait, 88.
Wren, bp. account of, 70; portrait, 88.

Y.

Yonge, bp. 79.

LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO

NORWICH CATHEDRAL;

ALSO, A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE PRECEDING INFORMATION HAS BEEN DERIVED.

THE Cathedral of Norwich, though certainly a curious specimen of ancient ecclesiastical architecture, has never attracted the attention of any distinct historian, nor has it been carefully investigated by any distinguished antiquary.

I. Bartholomew Cotton, a monk of the Priory of Norwich, about the end of the thirteenth century compiled a treatise in three books, on the History of England, chiefly from William of Malmsbury. From this Wharton collected the materials he published in Vol. I. of "*Anglia Sacra.*" viz. Annals of the Cathedral of Norwich, from the year 1042 to 1295.—History of the Bishops to 1299.—And thence continued by another hand to 1446. Accounts of the succeeding Bishops, to the Reformation, are also given, as well as a list of the Priors. At the end of the volume, the editor gives some additions and corrections. Tanner says that a copy of Cotton's work is preserved in the Cathedral Library, with more facts and matter than Wharton published.

II. "*Trve Newes from Norwich:* Being a certaine Relation how that the Cathedrall Blades of Norwich (on the 22 of February 1641, being Shrove-tuesday,) did put themselves into a posture of defence, because that the Apprentises of Norwich as they imagined would have pulled downe their organs. In which Relation the foolishnesse of these Cathedrall men are to be understood, and deserve to be laughed at for this their silly enterprise; there being no such cause to move them thereunto. Written by T. L.—London, printed for Benjamin Allen and I. B. 1641."—Small 4to. pp. 8.—This trifling tract, by an illiterate and intemperate person, is only curious as recording a particular event relating to the cathedral.

III. "*Repertorium;* or some Account of the Tombs and Monuments in the Cathedral Church at Norwich. Begun by Sir Thomas Browne, and continued from the Year 1680 to this present time." London, 1712; 8vo. This essay, of seventy-four pages and seventeen plates, was published with other miscellaneous posthumous works of the author; in the same collection is also a Latin discourse on "the *Antiquities of the Chapel of St. John the Evangelist*, now the King's School, at Norwich; by John Burton." The volume is very trivial in materials, and the prints or cuts very inaccurate and tasteless. They were executed "mostly at the expense of the nobility and gentry of the county," as acknowledged by the editor.

IV. "*The Records of Norwich*, containing the Monuments in the Cathedral, the Bishops, the Plagues, Fires," &c. 8vo. Norwich, 1736-8; in two parts. Gough says it was charged "three half-pence."

V. "*An Account and Description of the Cathedrul Church* of the Holy Trinity, Norwich, and its Precincts. By P. Browne." 2d edition. Norwich, 1807. 12mo. pp. 57. The first edition of this *vade mecum* was printed twenty-one years before the present, which is intended as a guide to the church and its monuments.

VI. Prynne's "*Recorder*" contains the decision of King Edward I. between the Bishop, Prior, and Citizens of Norwich, respecting the damage done to the monastery and church by the latter.

VII. In Dugdale's "*Monasticon Anglicanum,*" fol. 1682, are several chartulary papers relating

to the foundation and confirmation of grants to Norwich Cathedral. In vol. i. 409, is a charter from Bishop Herbert, with a bull from Pope Paschal; also a charter of William Rufus: an extract from a MS. in the Bodleian Library, concerning its foundation. In vol. iii. p. 5, is a copy of a patent by John Pesham, Archbishop of Canterbury, A.D. 1281, reciting and confirming the former charters.

VIII. "*The History of the City and County of Norwich,*" 8vo. 1768, contains views of the Erpingham gate, cathedral, a north-east view of the city, by Kirkpatrick, &c.

IX. In vol. i. of Willis's "*History of the Mitred Parliamentary Abbeys,*" 8vo. 1718, is an account of the foundation of this church, a list of its episcopal and priorial officers, and slight remarks on the state of the cathedral at that period: the addenda to vol. i. contain the measurement of the building from William of Worcester; and vol. ii. the dimensions and accounts of various convents and monasteries attached to the church of Norwich.

X. In Rymer's "*Fœdera,*" folio, 1727–35, vol. iv. p. 732, is a bull for the appointment of Bishop Ant. de Beck to the See, A.D. 1337.—In vol. vii. p. 869, a proclamation that no one shall approach with arms, at the enthronization of the bishop; also references to the question between the Bishop of Norwich and the men of the city of Lynn.

XI. The "*Concilia Magnæ Britanniæ*" of Wilkins, folio, 1737, contains many patents and charters relating to Norwich Cathedral.—In vol. i. are the confirmation of the foundation, by Herbert himself, and various synodal papers, with the constitutions and statutes of different bishops.—Vol. ii. has accounts of a synod held at Eyam, A. D. 1273,—of a grant for convoking a chapter, of an information and attachment of the Bishop of Norwich,—two letters from Edward II. requiring a subsidy from the prior and convent to resist Robert Bruce, and the answer which was returned by the convent to the first,—also a letter from the Archbishop of York to the Archbishop of Canterbury, concerning the citation of a court for considering of the jurisdiction of the see of Norwich, while vacant.—In vol. iii. are various commissions and letters from the Archbishop of Canterbury, to receive the dues of the vacant see of Norwich; against prayer being made for heretics; and the letters patent of Bishop Spencer on the conversion of one.—Vol. iv. has a letter from the Archbishop of Canterbury to the Dean and Chapter of Norwich, respecting petty canons, with the answer to the same, and Bishop Wren's orders for the service of the church.

XII. Weever's "*Antient Funeral Monuments of Great Britain,*" &c. 4to. 1767, contains extracts from early charters relating to the foundation of Norwich Cathedral, and the life of Bishop Herbert; these are followed by short accounts of the succeeding bishops, from Godwin, the Cottonian MSS. &c. and a description of the monuments, with transcripts of the epitaphs contained in the church.

XIII. Leland, in his "*Antiquarii Collectanea,*" 8vo. 1774, vol. i. notices many circumstances connected with the history of the cathedral, and some particulars respecting the priory, together with the churches given for its establishment.—In vol. iii. is a catalogue of MSS. formerly in the library of the church.

XIV. Carter's "*Ancient Sculpture and Painting,*" folio, 1786, contains accounts and plates of statues and sculpture on the Erpingham gate, the west front of the monastery gate, the statue of Bishop Lozinga, and the view of a lavatory in the cloister of Norwich Cathedral.

XV. Nasmith's edition of Tanner's "*Notitia Monastica,*" folio, 1787, contains a short account of the original ecclesiastic institution and episcopal foundation at Norwich, with an analytical index to numerous works relating to the subject, in print and MS. Mr. Nasmith also edited the Itineraria of William of Worcester, 8vo. 1778; in which was some curious matter relating to the dependant churches, and dimensions of the cloister of Norwich Cathedral.

XVI. "*Sepulchral Monuments in Great Britain,*" by R. Gough, folio, 1796. In this work are descriptions of the monuments of Bishops Herbert, Browne, and Goldwell, that of Thomas Bezoun, Prior, Robert Brasyer, and Sir Thomas Erpingham.

XVII. Vol. xii. of "*Archæologia,*" contains specimens of capitals and arches, &c. from the cathedral, with an essay by W. Wilkins.—Vol. xv. notices concerning the dormitory of the monastery, by Frank Sayers, M.D.; with further observations on the same, by the Rev. W. Gibson. The same building is described with three plates, by J. A. Repton, architect.

XVIII. In Blomefield's "*History of the County of Norfolk,*" royal 8vo. 1806, two vols. of

which are devoted to Norwich, nearly all the foregoing information is consolidated.—In vol. iii. or vol. i. of Norwich, is contained the first establishment of the bishopric of Dunwich, with short accounts of the four bishops. Following this, are notices of the various removals of the see, and of the successive bishops, priors, archdeacons, and other ecclesiastical officers.—Vol. iv. or vol. ii. is chiefly occupied with the historical details of the cathedral, its foundation, description of monuments and chapels, cloisters and bishop's palace: ecclesiastical notices concerning the revenues, privileges, statutes, constitution, and preferments.

XIX. The "*Antiquities of the Anglo-Saxon Church*," by the Rev. John Lingard, 8vo. 1810; contains various notices relating to King Sigebert, Felix, the first bishop of this see, and the institution of the church of the East-Anglians.

ACCOUNTS OF BISHOPS.

In 1601, Francis Godwin, afterwards Bishop of Landaff, first published his "*Catalogue of the Bishops of England*," with short remarks on their characters. In 1615, it was reprinted with many additions, both of introductory matter, and such as related to the prelates. Henry Wharton, in his "*Anglia Sacra*," and Bishop Nicholson, in his "*English Historical Library*," accuse Godwin of having committed many chronological errors and mistakes, and say he frequently confounded his subject. In 1616, the work appeared in a different form, translated into Latin with corrections. The same work, again amended, enlarged, and greatly improved, was published in one volume, folio, with the title of "*De Præsulibus Angliæ Commentarius*," under the care of William Richardson, canon of the church of Lincoln. At the conclusion of Isaacson's "*Saturni Ephemerides sive Tabula Historico-chronologica*," is a table containing a chronological list of "all the archbishops and bishops, with an abridgment of their acts," &c. fol. 1633.

A memoir of *Bishop Henry le Spencer*, by Capgrave, is printed in the secome volume of Wharton's "*Anglia Sacra*."

In the Harleian MSS. No. 258, is a short account of the death of Bishop Herbert; in Nichols's "*Literary Anecdotes of the Eighteenth Century*," 6vo. 1812, are various remarks and notices relative to Bishop Horne, whose life was published by the Rev. William Jones, about 1799; and in letters from the Bodleian Library, 8vo. 1813, is a singular extract concerning Bishop Corbett.

A critical memoir of the latter prelate, with his poems, was edited and published by Octavius Gilchrist, Esq. in one vol. 8vo. being the fourth edition, "with considerable additions," 1807. This is a very interesting volume.

In Nichols's "History, &c. of Leicestershire," vol. ii. are memoirs of *Bishop Moore* and *Bishop Hall*.

Bishop Nicholson, in Hist. Lib. refers to a MS. account of the bishops and deans of Norwich, by Thomas Searle, A.D. 1659, as being in the possession of the bishop at the time of his writing.

PRINTS.

In Browne's "*Repertorium*," a sort of Bird's-eye View of the South Side of the Cathedral, with the Cloister, by *Hulsbergh*:—also the West Front of the Church, by the same:—a View of Bishop Goldwell's Monument, and some other tombs:—Arms and Figures, from a painted window:—and a View of the Erpingham Gate.

D. King engraved *South* and *West* Views of the Cathedral: - and Vertue mentions a *Plan* of it by Hollar.

Blomefield drew, and Toms engraved "*An Ichnography* of Norwich Cathedral," at the expense of the Society of Antiquaries.

A North-East View of the Cathedral was engraved by Harris, in 1742.

A View of the South Side from the Dean's Garden was engraved by V. Green and Jukes, in 1779.

In Carter's "*Ancient Architecture*," fol. are etchings of an old Statue in a Niche on the outside

of the North Transept:—West View of the Upper Close-gateway:—also View of the Lavatory in the Cloister.—In the same artist's work, entitled "*Ancient Sculpture and Painting*," is a View of the Door-way from N. E. Angle of the Cloisters to the Church.—In the same are etchings of Statues and basso relievo from the Erpingham Gate, St. Ethelbert's Gate, and the West Front of the Cathedral, with Descriptions of the same, by Francis Douce, Esq.

North-West View of the Cathedral, engraved in aquatinta, by F. C. and G. Lewis, from a drawing, by Buckler, was published in 1807.

The third volume of "the Architectural Antiquities of Great Britain," contains a Plan, View, and a Series of Windows of the Cloister, with Description of the same, by J. A. Repton, Esq.

West Front of the Cathedral, drawn and engraved in aquatinta, by J. Sanders, 1787.

View of the Choir, &c. looking East, by the same.

ENGRAVED PORTRAITS OF THE BISHOPS OF NORWICH.

1. WILLIAM BATEMAN: "Episc. Norwic. Aulæ S. S. et individuæ Trinitatis Fund. Anno Dom. 1350—mez. *Faber*, f. l. 4to.—In the Series of the Cambridge Founders—to Ackerman's "History of the University of Cambridge," large 4to. 1815. *Granger. Bromley.*
2. JOHN JEGGON: "C. C. C. C. Custus, Epis. Norv. æt. 50, 1661," etched by Tyson. He is represented in his Doctor's robes.—4to.—published by Richardson, Jan. 1, 1800.
3. JOHN OVERALL: *Hollar*, f. 1657—small oval in Sparrow's "Rationale of the Common Prayer," *R. White*, sc. 4to. 1690.—Prefixed to his "Convocation Book," by *Sancroft*. *Granger. Bromley.*
4. FRANCIS WHITE: "S. T. P. et Ecclesiæ Cathedralis Carleolensis decanus; æt. 59, 1624." *T. Cocksonus*, sc 4to.—prefixed to his "Reply to Fisher."—4to. *G. Mountaine. Granger. Bromley.*
5. MATTHEW WREN: *G. V. Gucht*, sc. h. sh.—in Wren's "Parentalia," 1750, fol. There is a satirical Print of him sitting at a table; from his mouth proceed two labels; one of which is inscribed "Canonical prayers," the other, "No afternoon sermons." On one side stand several clergymen; over whose heads is written "Altar-cringing priests:" on the other side stand two men, in lay habits; above whom is this inscription: "Churchwardens for articles." It is prefixed to a pamphlet, entitled "Wren's Anatomy; discovering his notorious Pranks, &c. Printed in the Year when Wren ceased to domineer," 1641, 4to.——From an original Miniature, preserved in his Family, *A. Van Assen*, sc. Published by W. Richardson, 1793. *Granger. Bromley.*
6. JOSEPH HALL: a book in his hand, and a medal of the synod of Dort hanging at his breast: prefixed to his "Funeral Sermon," 8vo. *Faithorne.—J. Payne*, sc. h. sh. prefixed to his "Sermons," fol.—copied in 12mo. *W. M. Arshall*—12mo. prefixed to his "Cases of Conscience."—*Queboroen*, fol. h. sh.—Prefixed to his "Works." He is represented with a book in his hand, mathematical instruments, &c. This Print, which is one of the best of him, was reduced, and bound up with his "Shaking of the Olive Tree," 1660. 4to.—*P. D. Zetter*, f. 4to.—in "Boissard"—*T. Cross*, sc. 12mo. *Granger. Bromley.*
7. EDWARD REYNOLDS: æt. 55, *D. Loggan*, sc. h. sh. prefixed to his "Works," 1658, fol.—*R. White*, sc. 12mo. prefixed to his "Meditations on St. Peter." 1677. *Granger. Bromley.*
8. WILLIAM LLOYD: *D. Loggan*, sc. h. sh.—*J. Sturt*, fol.—æt. 86, large fol. *T. Forster*, p. *Vertue*, sc.—æt. 87, large fol. *F. Weideman*, p. *Vertue*, 1714—"Bishop of St. Asaph," oval mez.—in the Print of the Seven Bishops sent to the Tower in 1688—in seven ovals, sold by Loggan, large fol. vr. Banc—large fol. *J. Drapentier*—large fol. *J. Gole*—with the Candlesticks, large 4to. *S. Gribelin*—with Dutch verses, *Mortier*, p. *A. Haelweg*—mez. *J. Oliver*—mez. *Robinson*—with the candlesticks, mez. *J. Smith*, 1688—fol. *J. Stuart*—large fol. *R. White*, 1688—fol. *R. White*, prefixed to their "Trial." *Granger. Bromley.*
9. JOHN MOORE: mez. *G. Kneller*, p. *W. Faithorne*, sc. This Plate is in two states: 1. Episcopus Norvicencis, sold by Cooper; 2. Altered to Eliensis—*Vr. Gucht*, sc. prefixed to his "Sermons," 1714—large fol. ad vivum, *R. White*. This Plate is in three states: 1. Episcopus Norvicencis; 2. Sold by S. Carwichan; 3. S. T. P. consecrated Bishop of Norwich, &c. &c. *Noble. Bromley.*

10. CHARLES TRIMNELL: mez. *J. Faber*, sc. *Noble. Bromley*.
11. SIR THOMAS GOOCH: In his own hair, sitting, mez. *T. Hudson*, p. *M'Ardell*—mez. ad vivum, *D. Heins*, 1741. *Bromley*.
12. GEORGE HORNE: oval: prefixed to his "Sermons," and to his "Life," by *Jones*.
13. JAMES GOLDWELL: by *Thane*, 1793.
14. RICHARD CORBETT: by *Harding*, 1796.
15. ANTHONY SPARROW: by *Richardson*, 1796.
16. HENRY BATHURST: engraved by *W. C. Edwards*, from *G. Hayter*.

ENGRAVED PORTRAITS OF THE DEANS OF NORWICH.

JOHN SHARP: mez. *E. Cooper*, sc. 1691—mez. *F. Kyte*, sc.—large fol. ad vivum, *R. White*, 1691—*R. White*, sc. 8vo. prefixed to his "Sermons," 1709—8vo. *Noble. Bromley*.

HUMPHREY PRIDEAUX: oval, *E. Seeman*, p. *J. Hopwood*, sc.—*Clark*, sc. 4to. 1724, and 8vo. 1744—*E. Seeman*, p. *G. Vertue*, sc. fol.—prefixed to his "Connexion," 1720, fol.—mez. 4to. *E. Seeman*, p. *Jacob Folkema*, sc.—in the Print, with Locke, Burnet, and Clarke. *Noble. Bromley*.

SEALS OF THE BISHOPS, DEANERY, &c.

Blomefield published Engravings of the following Seals, with short notices, in his History, &c. of Norwich.—1. Bishop John Salmon's office Seal, 1300:—2. Bishop Anthony de Beck, 1337:—3. Prior of Canterbury, as Guardian of the Spiritualities of the See during vacancies:—4. Of the Sacrist's office, in the Priory:—5. Of the Archdeacon and his official:—6. Of the Bishop's Consistory Court:—7. Of the Abbey of St. Benet, at Holme; of which the Bishop is still continued abbot:—8. Archdeacon of Norfolk:—9. Of the Commissary, and of the office of Norfolk of Bishop Walter Suffield.—In Stukeley's Itinerary, vol. i. is engraved an ancient Seal of the Bishop of Norwich; and Blomefield also gives another plate of it, from one in the possession of the corporation of Lynn. This is remarkable as displaying on each side, elevations of two ends of a church, with gigantic statues, busts, birds, &c.; and from the following inscription on the edge, which is very uncommon: "Anno domini Millessimo Ducentessimo Quinquagesimo octavo, factum est hoc sigillum." The Seal of "Radulphus," Bishop of Norwich, was engraved by F. Perry.

LIST OF PRINTS,

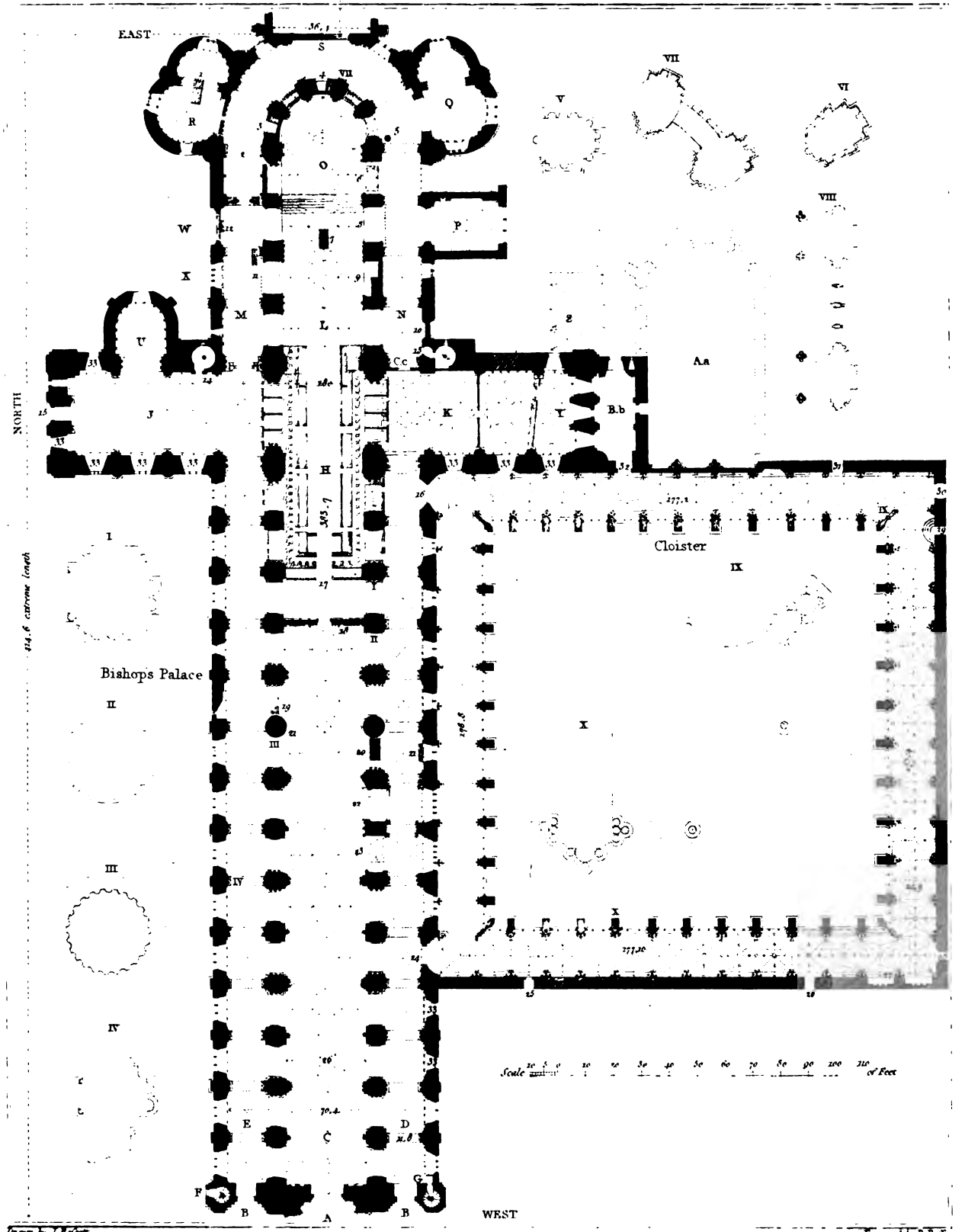
ILLUSTRATIVE OF NORWICH CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described.
I.	Ground Plan, Sites of Tombs, &c...	Henry Basset[1]	J. Roffe	———	29
II.	View of the West Front	F. Mackenzie	W. Radclyffe	B. H. Malkin, LL.D. &c..	31
III.	Section and Plan of ditto.....	R. Cattermole	H. Le Keux .	———	32
IV.	Architectural Details, Arches, Capitals, &c.....	Britton	Blore	———	ib.
V.	Elevation and Section of Nave	R. Cattermole	J. Roffe	———	ib.
VI.	Tower: View of the Exterior	J. A. Repton	J. Le Keux..	———	33
VII.	Tower: View of the Interior, looking N.....	J. A. Repton	H. Le Keux .	Sir Thomas Gage, Bart. ..	34
VIII.	Elevation of Part of Choir	R. Cattermole	J. Roffe	———	ib.
IX.	Elevation of South Transept, and half of Tower. Section of North Transept and half of Tower.....	J. A. Repton	Turrell	———	ib.
X.	View of North Transept	F. Mackenzie	Lewis	Maj.-Gen. Sir Jas. Affleck	35
XI.	View of East End, &c.	R. Cattermole	Wm. Findlay	Charles Harvey, Esq. M.P.	ib.
XII.	View of the Nave, looking East....	F. Mackenzie	———	The Dean of Norwich	ib.
XIII.	View of the Choir, looking East ..	F. Mackenzie	J. Le Keux..	The Bishop of Norwich ..	ib. 43
XIV.	View of the North Aile of Choir ..	R. Cattermole	W. Radclyffe	Rev. James Ford, B.D. ..	36
XV.	Details of Niche, Canopy, Panels, &c.....	R. Cattermole	H. Le Keux .	———	ib.
XVI.	Goldwell's Monument	F. Mackenzie	J. Lewis	Ph. M. Martineau, Esq. ..	34, 36
XVII.	Goldwell's Statue.....	R. Cattermole	T. Ranson ..	———	36
XVIII.	Door-way and Screen between Transept and Aile.....	F. Mackenzie	W. Radclyffe	Rev. R. Forby	30, 37
XIX.	East End of South Aile[2]	F. Mackenzie	J. Le Keux..	Dawson Turner, Esq.	37
XX.	View of the N. Walk of the Cloister[3]	F. Mackenzie	J. Scott	Frank Sayers, M.D.....	38
XXI.	Details: Caps. Door-way, &c.	R. Cattermole	J. Roffe	———	39
XXII.	Windows and Doors.....	J. A. Repton	Turrell	———	31, 40
XXIII.	Erpingham Gate, West View.....	F. Mackenzie	H. Le Keux .	Wm. Wilkins, Esq. &c. ..	40, 43
XXIV.	St. Ethelbert's Gate-house, E. and W. Fronts	R. Cattermole	T. Ranson ..	———	42
XXV.	Door-way from Cloister (on Wood)	R. Cattermole	Thompson ..	———	37

1 On the accompanying Plate the Engraver has inserted *J.* instead of *Henry* Basset.
2 In representing this part of the church the draftsman has omitted several modern pews, and also a wall behind the font, in order to show the altar-end.
3 For "looking *West*," read, looking *East*.

THE END.

Marchant, Printer, Ingram Court, Fenchurch Street.



GROUND PLAN

Showing sites of Tombs, forms of grouning in the Roof &c.

London Published July 1816. by Longman & Co Paternoster Row.

Engraved by W. Radclyffe from a Drawing by F. Mackenzie, for Britton's History &c. of Norwich Cathedral

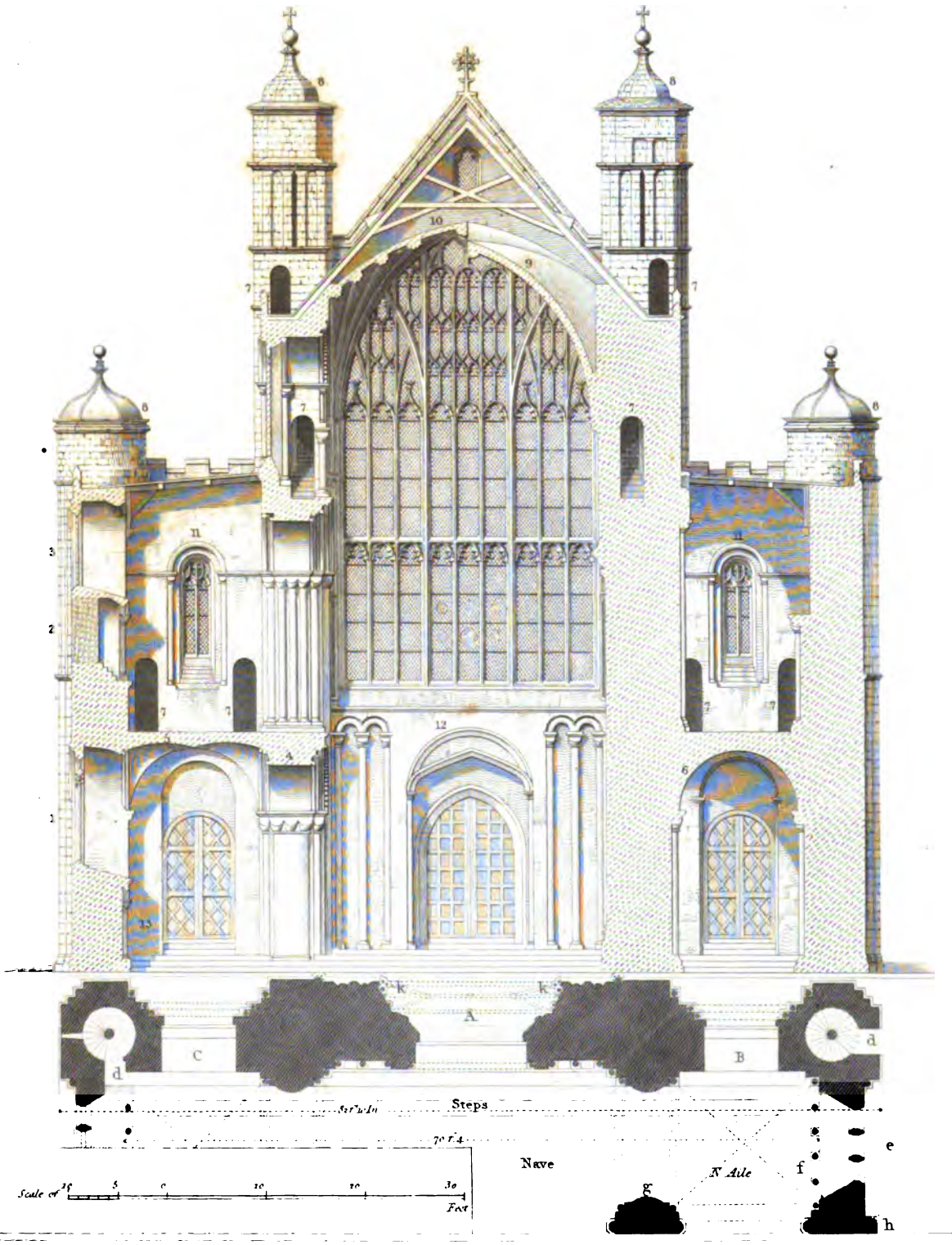
NORWICH CATHEDRAL CHURCH.

WEST FRONT.

TO BENJ.ⁿ HEATH MALKIN LL.D. F.S.A. Head Master of Bury School & Author of the Antiquities Scenery &c of South Wales

This Plate is inscribed by his sincere friend J. Britton.

London Published March 1.ˢᵗ 1819 by Longman & Co. Paternoster Row.



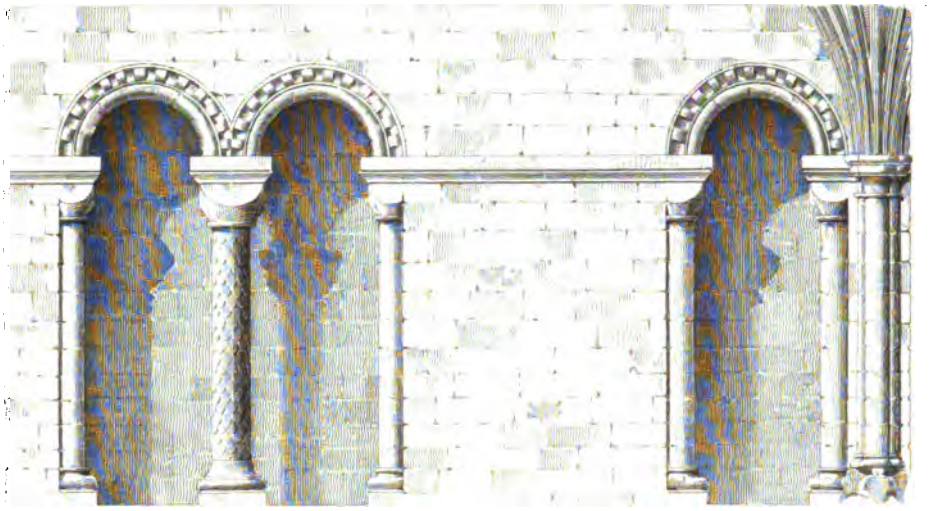
Etched by Henry Le Keux from a Drawing by R. Cattermole for Britton, History &c. of Norwich Cathedral

NORWICH CATHEDRAL CHURCH.

Section & Plan of West End

London Published by Longman & C.º Paternoster Row March 1 1816

A



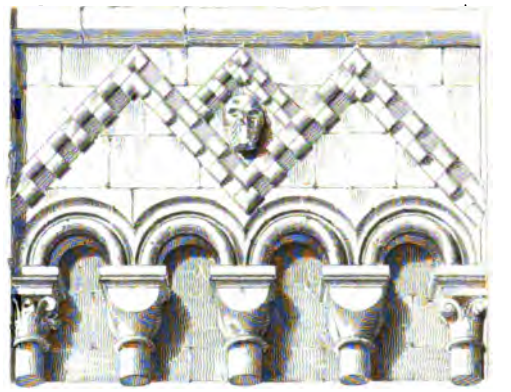
b B

C

D d

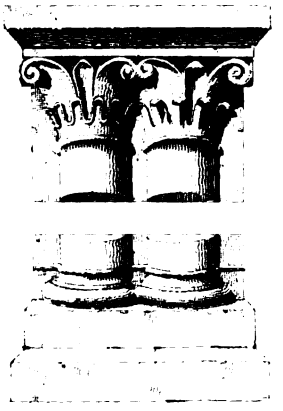
E

F

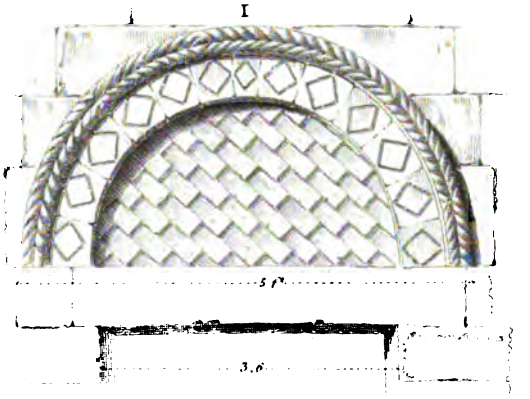


G

H



I

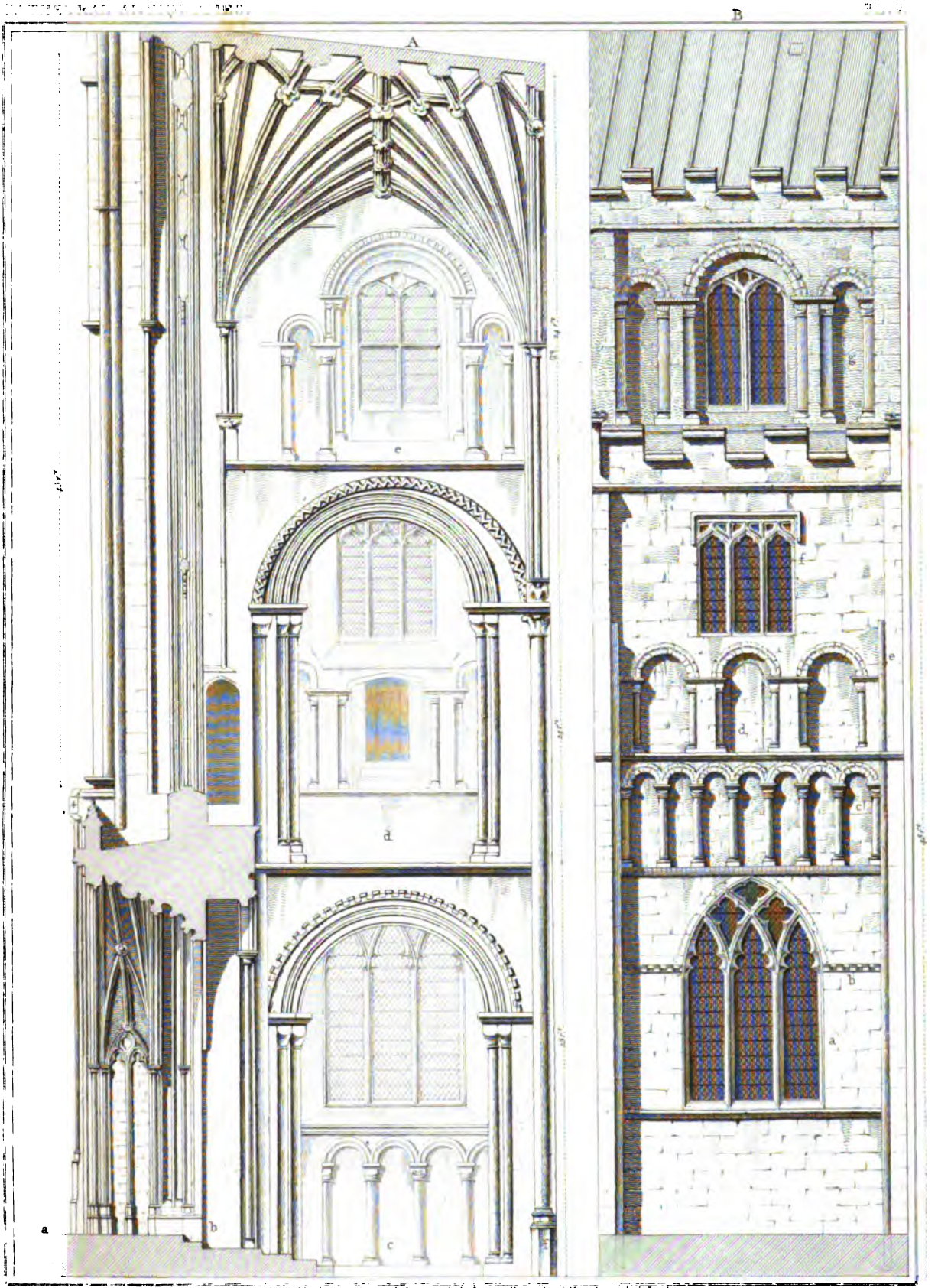


K

Published by J. Britton, 1827, at the Literary Museum, No. 2 Norwich Cathedral.

Architectural Details

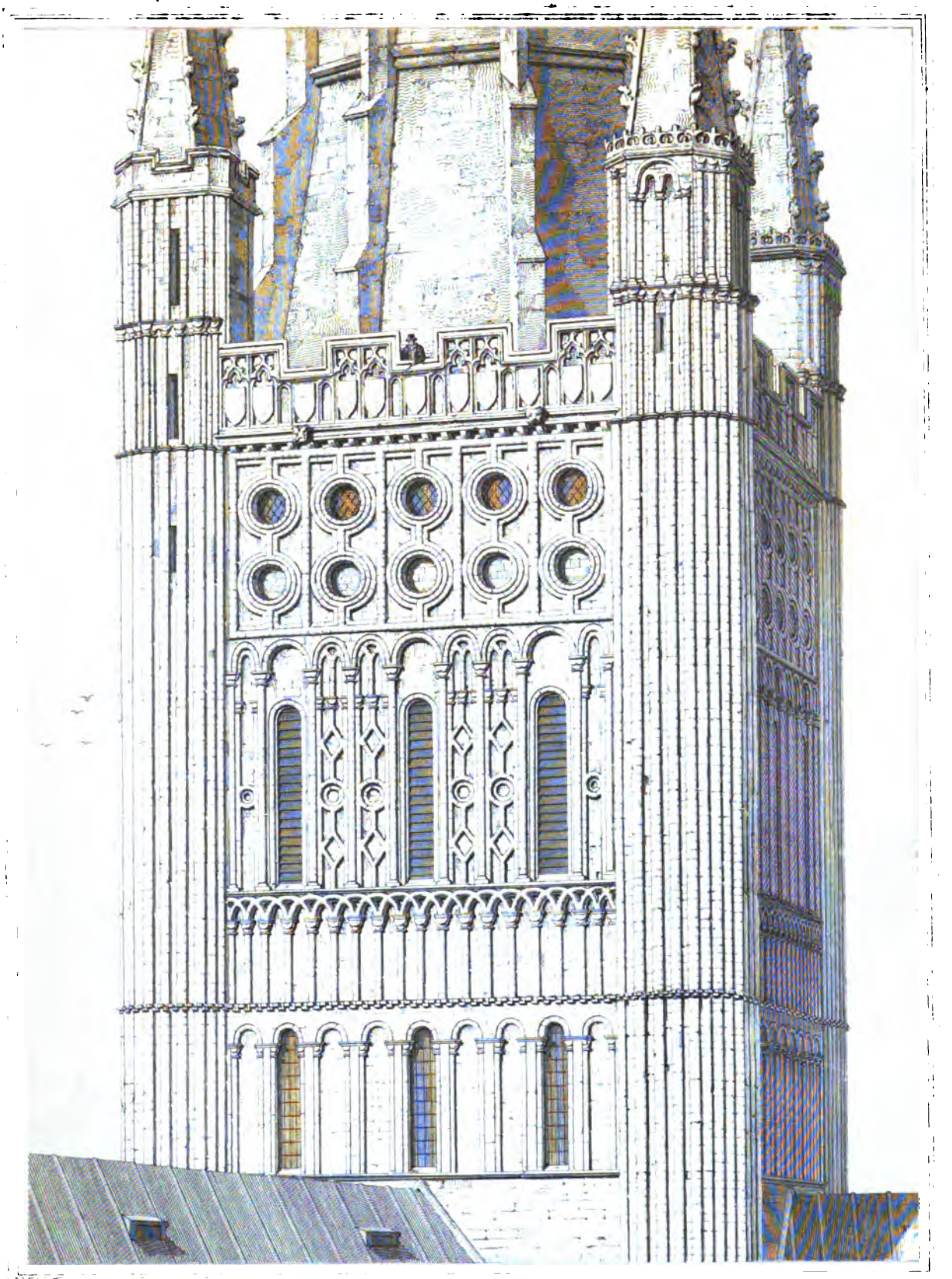
London, Published Aug.st 1, 1826 by Longman & Co Paternoster Row



Scale of 1/8 ... 1/4 ... 1/2 ... 1 Foot.

Interior & Exterior of one Compartment of the Nave at the West End

London Published Oct.r 1822 by Longman & C.o Paternoster Row

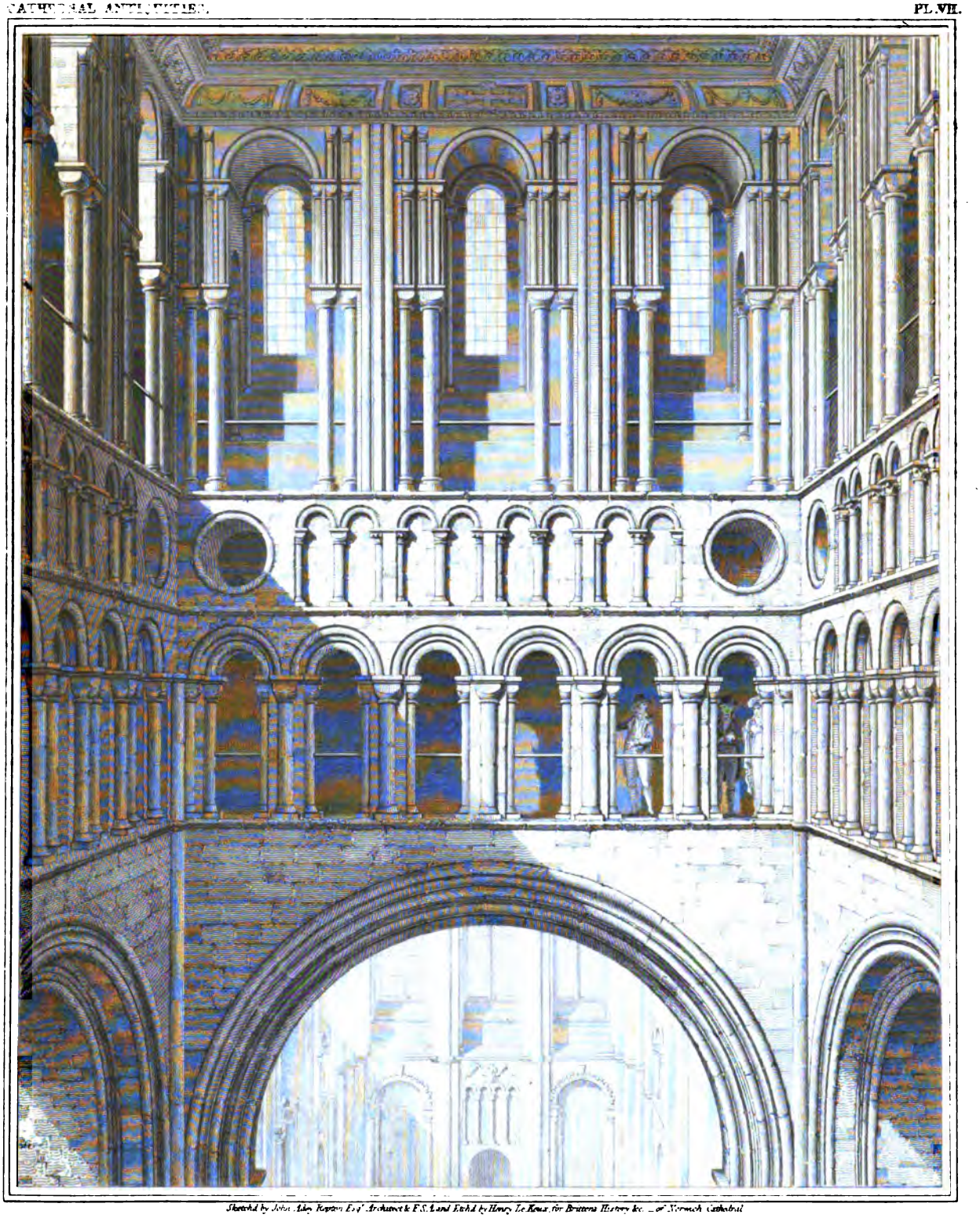


Sketched by John Adey Repton, Esq.r Architect & F.S.A. & Etchd by John Le Keux, for Brayley & Britton's History &c. ... of Norwich Cathedral Church.

NORWICH CATHEDRAL CHURCH.

View of the Tower.

London, Published Jan.y 1, 1820 by Longman & C.o Paternoster Row.



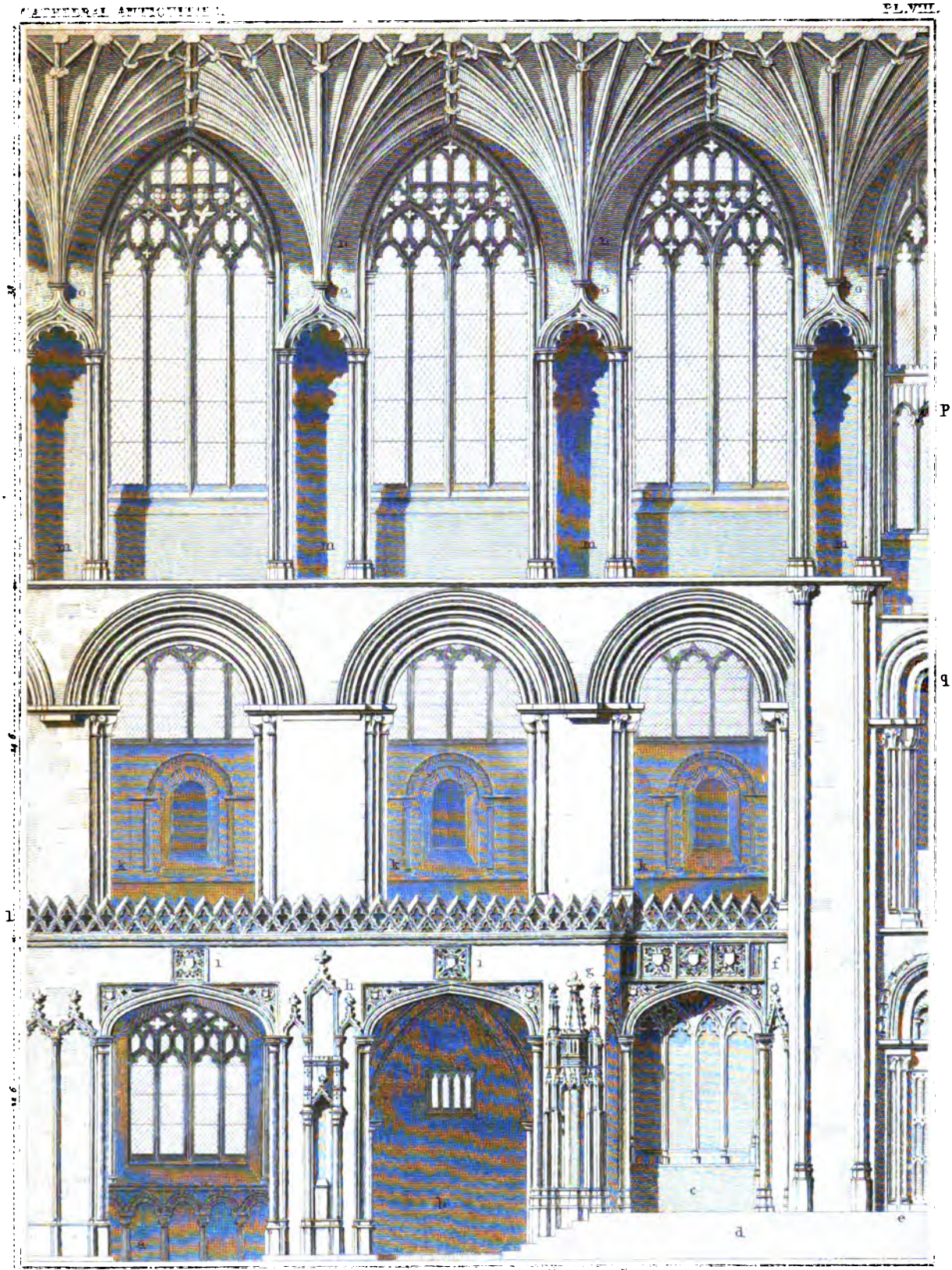
Sketched by John Adey Repton Esq^r Architect & F.S.A. and Etch'd by Henry Le Keux, for Britton's History &c. of Norwich Cathedral

NORWICH CATHEDRAL CHURCH.

View of the Interior of the Tower.

TO SIR THOMAS GAGE BART of Hengrave Hall an Admirer & Promoter of Topographical & Antiquarian Works
This Plate is Inscribed by the Author.

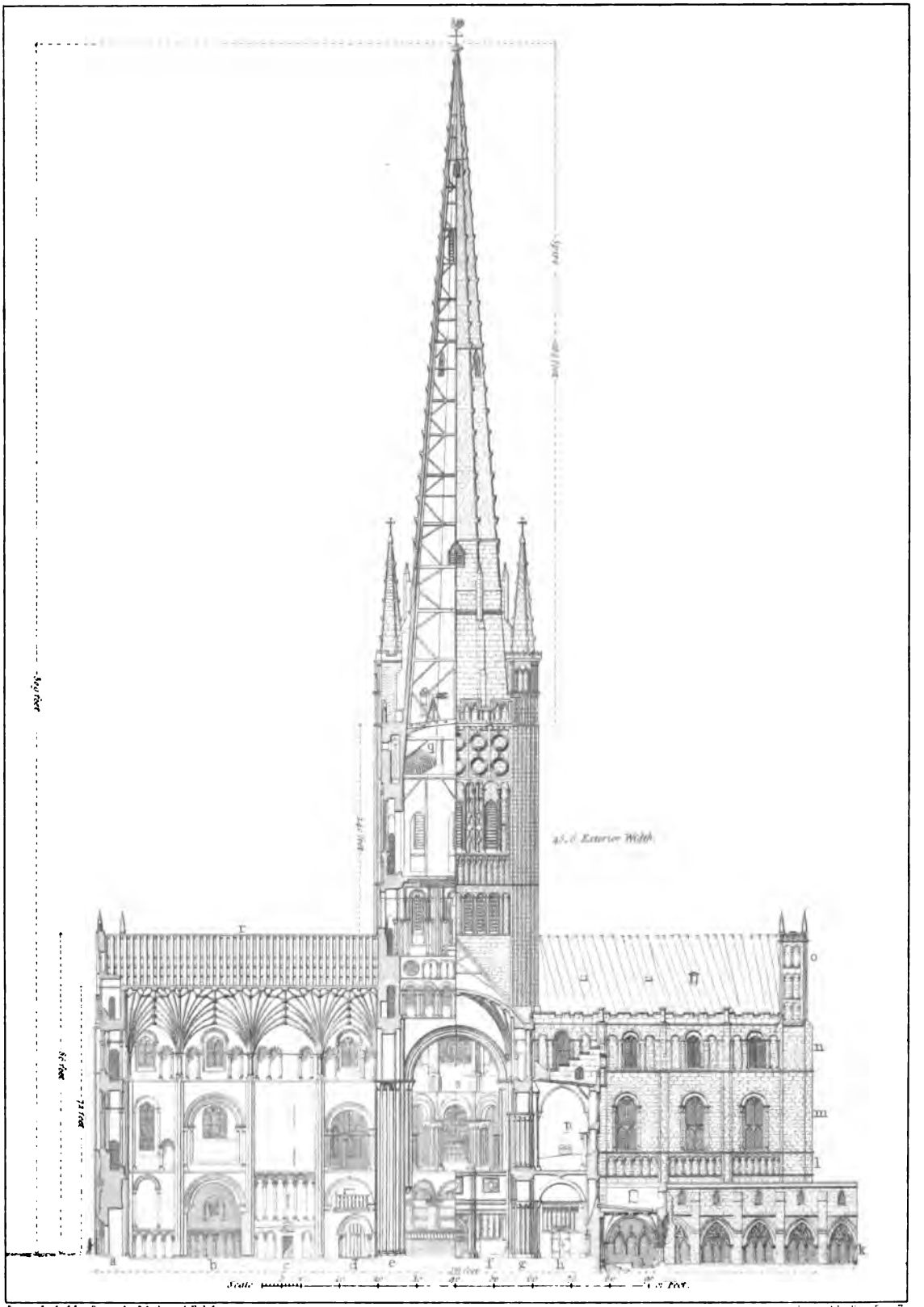
London Published June 1 1816 by Longman & C^o Paternoster Row.



Engraved by J. Basire from a Drawing by T. Gardner, 1797, in the Possession of the Dean & Chapter of Norwich Cathedral.

Elevation of part of the North side of the choir near the Altar.

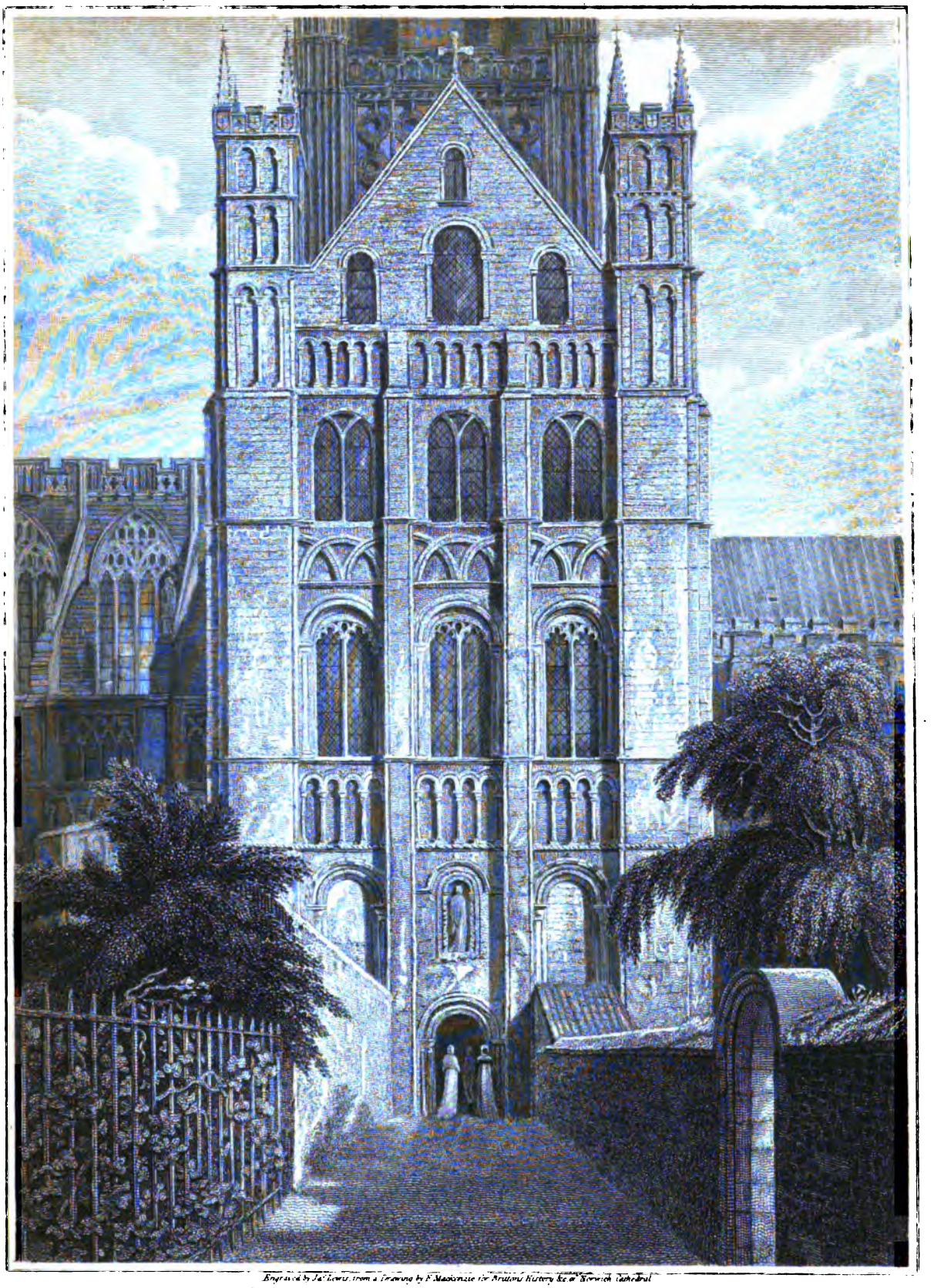
London: Published March 25th 1807 by Longman, Hurst, Rees & Orme.



Drawn by L.A.dey Repton Esq.Architect & F.S.A

Elevation of S. Transept & Side of Tower &c.

Section of N. Transept & Side of Tower &c.



Engraved by Jas Lewis from a Drawing by F. Mackenzie for Britton's History &c of Norwich Cathedral

NORWICH CATHEDRAL.

View of the North Transept.

TO LIEUTENANT GENERAL SIR JAMES AFFLECK this Plate is inscribed by the Author

Lon.n Published April 1.st 1806 by Longman & C.o Paternoster Row.

Engraved by Wm Findlay after a Drawing by R. Cattermole for Britton's History &c of Norwich Cathedral.

NORWICH CATHEDRAL CHURCH.

View of the East End &c.

TO CHARLES HARVEY ESQ.R M.P. this Plate is inscribed by the Author.

London Published Sept.r 1816 by Longman & C.o Paternoster Row

Engraved by M.Le Keux from a drawing by F.Mackenzie, for Britton's History &c of Norwich Cathedral

INTERIOR OF THE CATHEDRAL, NORWICH.

View of the Nave, looking east

TO THE REV^D JOSEPH TURNER D.D. Dean of Norwich, & Master of Pembroke College, Cambridge, who has paid laudable attention to the fabrick, & interests of his Church, this Plate is respectfully inscribed by J.Britton.

London, Published Nov^r 1818 by Longman & C^o Paternoster Row

Etched by J. Le Keux, from a Drawing by F. Mackenzie, for Britton's History &c. of Norwich Cathedral.

NORWICH CATHEDRAL CHURCH.

View of the Choir, looking east.

TO THE RIGHT REV.D HENRY BATHURST LL.D. LORD BISHOP OF NORWICH. this Plate is inscribed by the Author.

London Published July 1.1816 by Longman & C.o Paternoster Row.

Engraved by W. Radclyffe from a drawing by S. Gauntlett [illegible]

View of the North Side of the Choir looking West

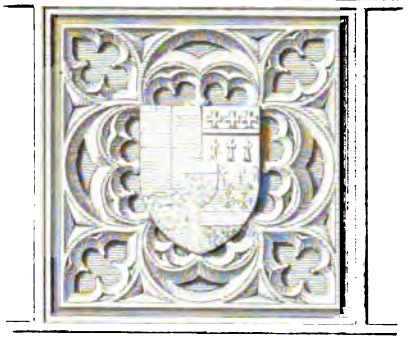
OF THE CATHEDRAL CHURCH OF [illegible] Drawn by [illegible] Fellow of Trinity College Oxford.

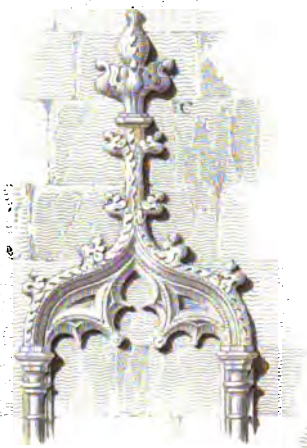
This Plate is inscribed by his attached friend the Auth[or]

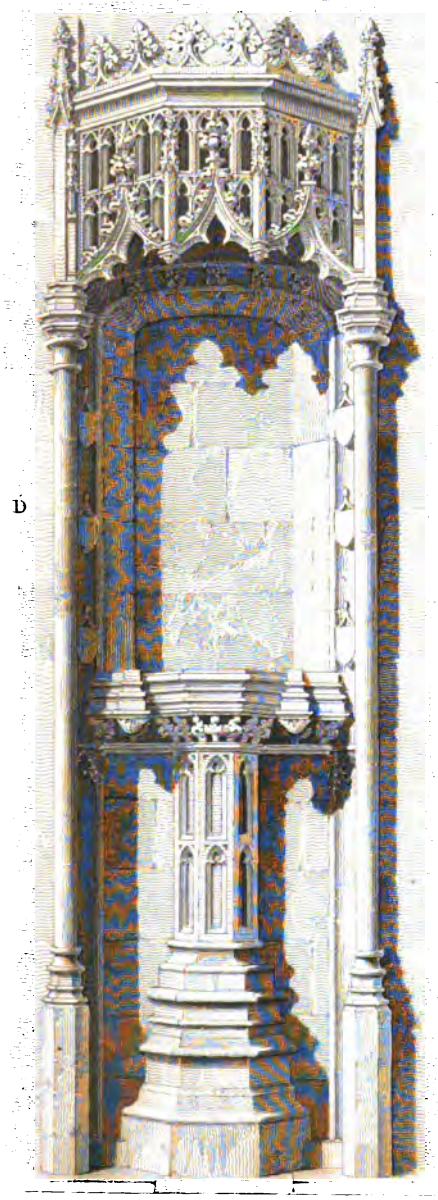
[illegible]

A

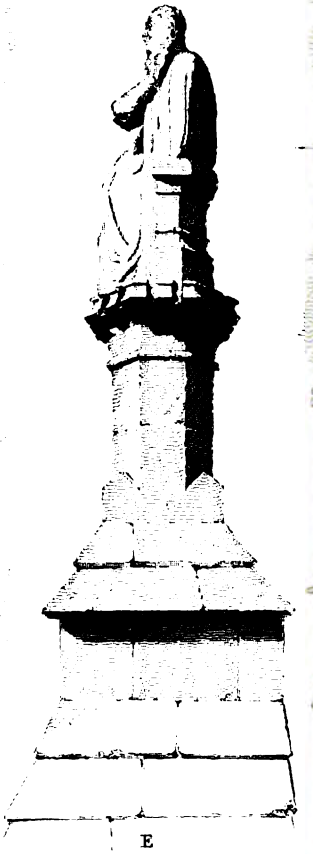
B



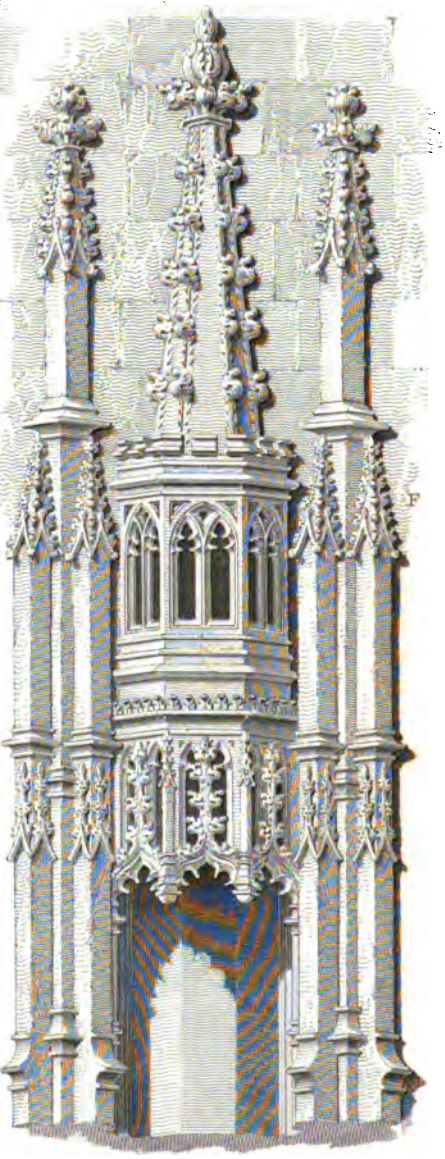




D



E



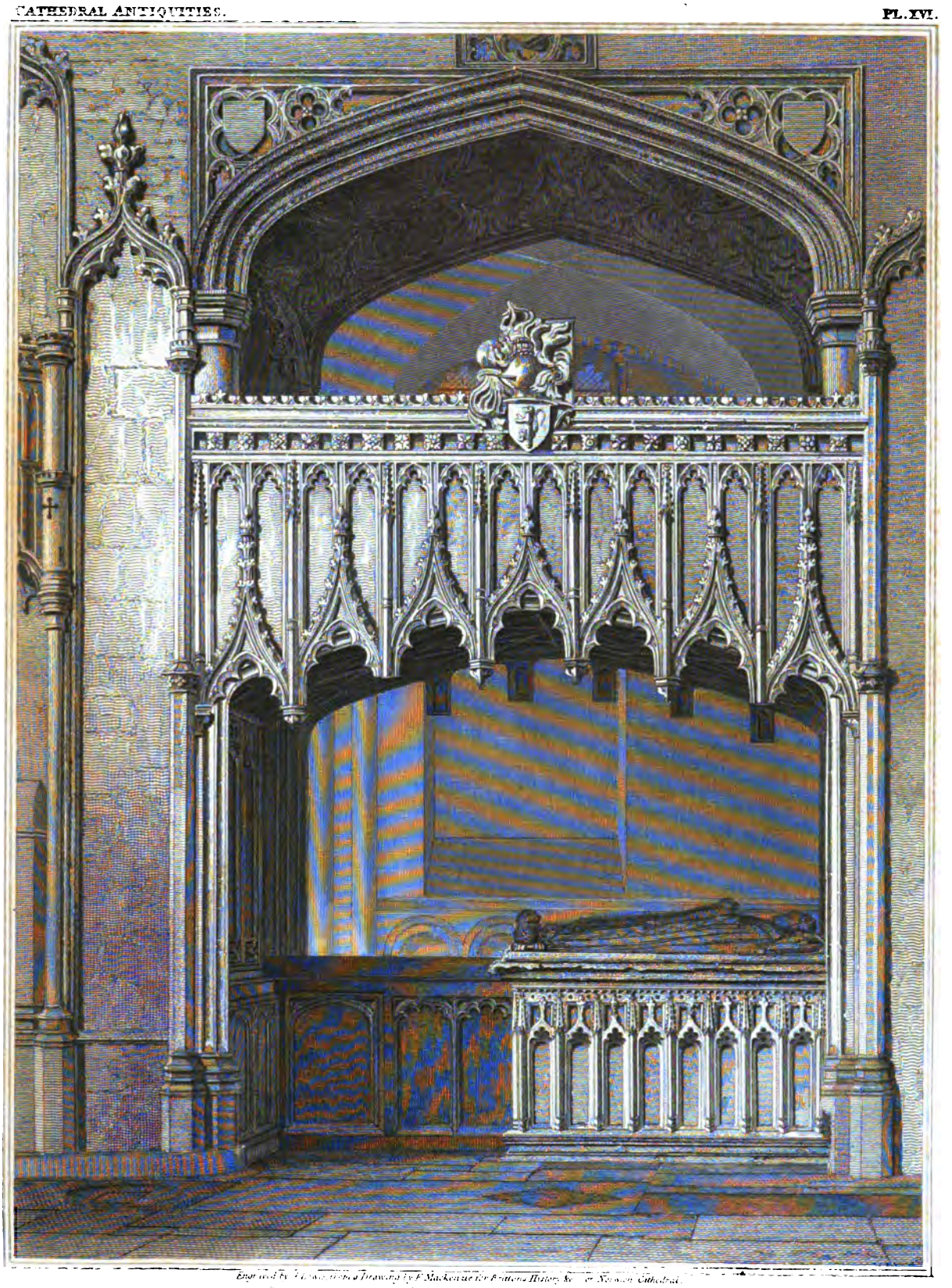
F

Etchd by Henry Le Keux from a Drawing by F. Cattermole for Britton's History &c. of Norwich Cathedral.

NORWICH CATHEDRAL. CHANCEL.

DETAILS.

London, Published by Longman & C.° Paternoster Row, March 1.1816.



Engraved by [illegible] from a Drawing by F. Mackenzie for Britton's History &c. of Norwich Cathedral.

[illegible]

Monument of Bishop Goldwell.

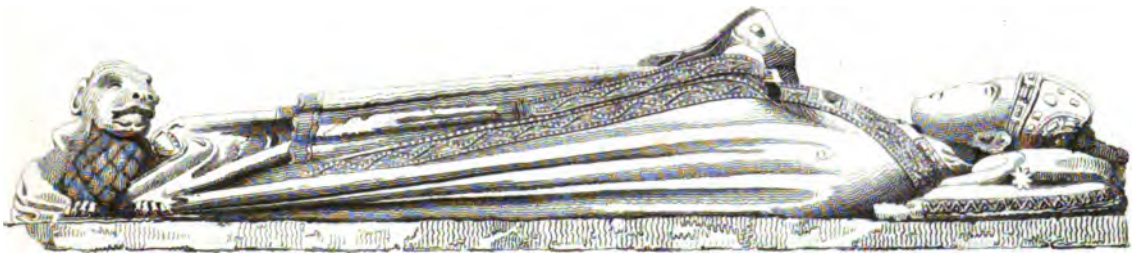
TO PHILIP MEADOWS MARTINEAU ESQ^R. Member of the Royal Medical Society of Edinburgh & Senior Surgeon of the Norfolk & Norwich Hospital. This Plate is inscribed by the Author.

London Published April 1, 1816 by Longman & C^o. Paternoster Row.

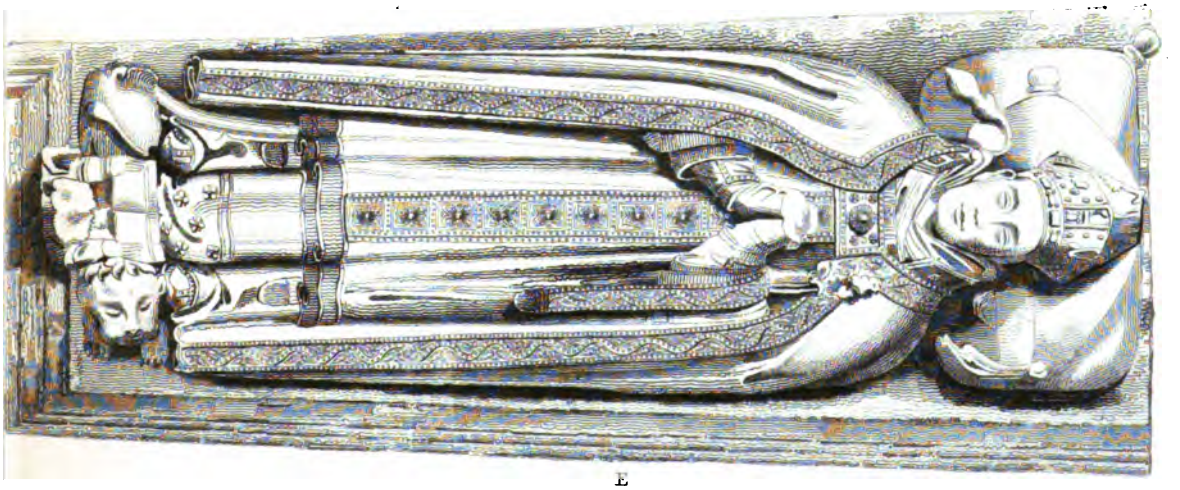
A

B

C



D



E

Drawn by R. Cattermole

Etched by J. Ramsey.

Bishop Goldwells Statue, &c.

London Published May 1 1820 by Longman & Co Paternoster Row

Engraved by W. Radclyffe from a Drawing by E. Mackenzie for Britton's History &c. of Norwich Cathedral

NORWICH CATHEDRAL.

Door-way and Screen between S. Transept and Aisle.

TO THE REV.D ROBERT FORBY M.A. a Patron & admirer of Antiquarian Publications

This Plate is inscribed by the Author.

London, Published Dec.r 1.1812 by Longman & Co. Paternoster Row.

Engraved by John Le Keux, from a Drawing by F. Mackenzie for Britton's History &c. of Norwich Cathedral.

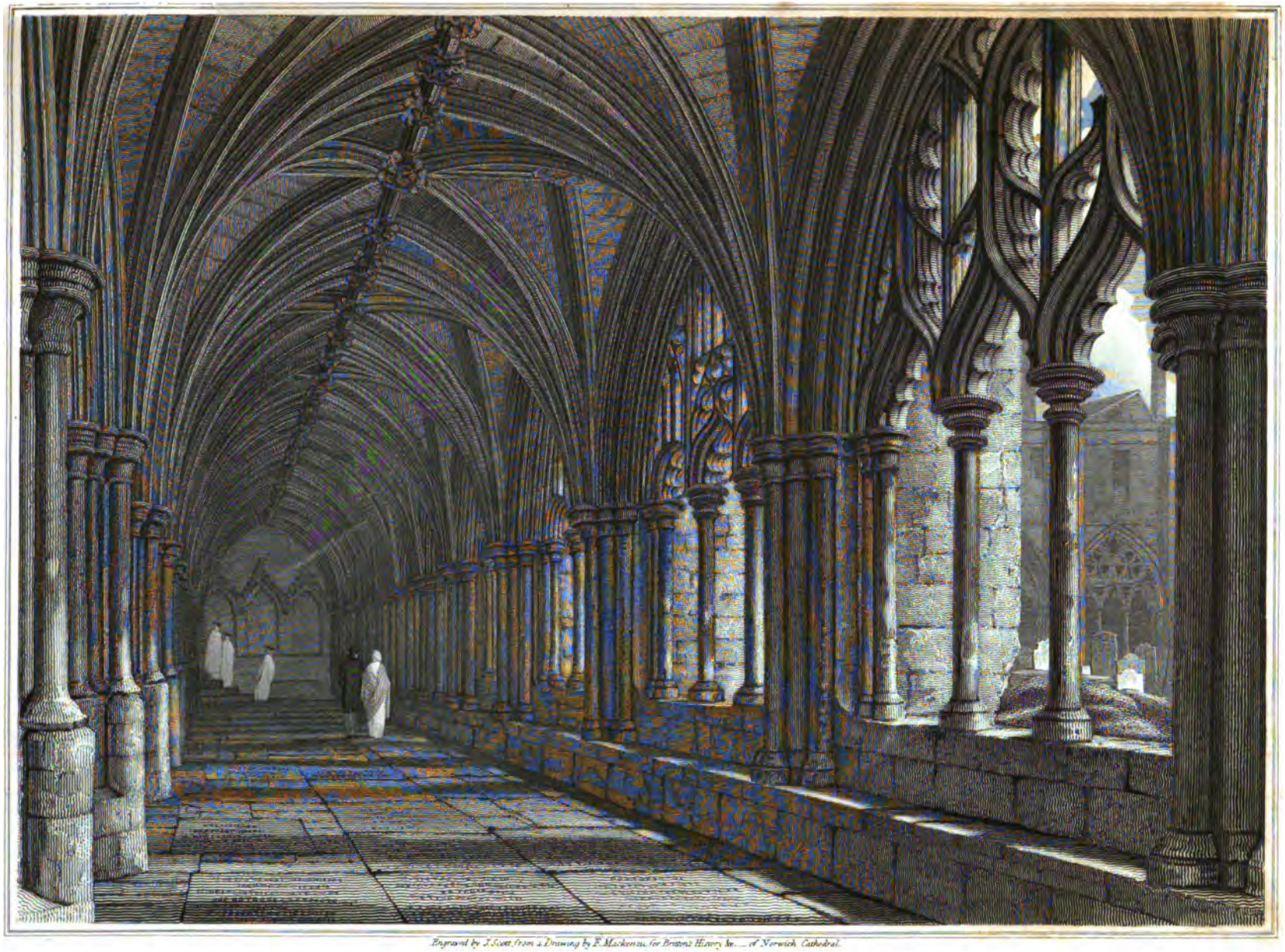
NORWICH CATHEDRAL CHURCH,

East end of the South Aile, looking East.

TO DAWSON TURNER ESQ.R an admirer & patron of Topography & Antiquities.

This Plate is inscribed by J. Britton.

London, Published March 1, 1818 by Longman & C.o Paternoster Row.



Engraved by J. Scott from a Drawing by F. Mackenzie for Britton's History &c. of Norwich Cathedral.

NORWICH CATHEDRAL CHURCH,

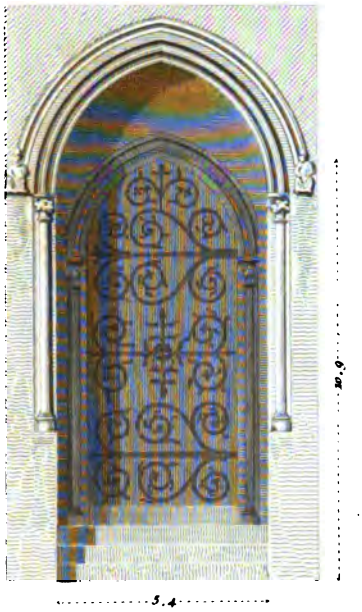
View of the North Side of the Cloister looking West.

TO FRANK SAYERS M.D. Author of "Disquisitions" a Volume of "Poems" &c.

This Plate is inscribed with sentiments of esteem by J. Britton.

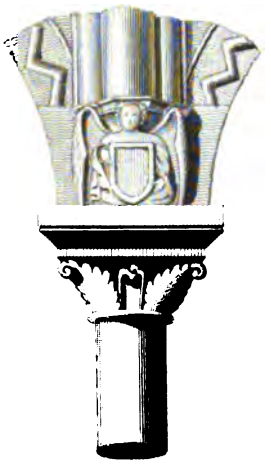
London Published Dec.r 1, 1815 by Longman & C. Paternoster Row.

A



B

C

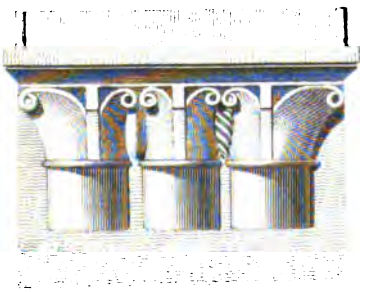


D

E

F

G



H

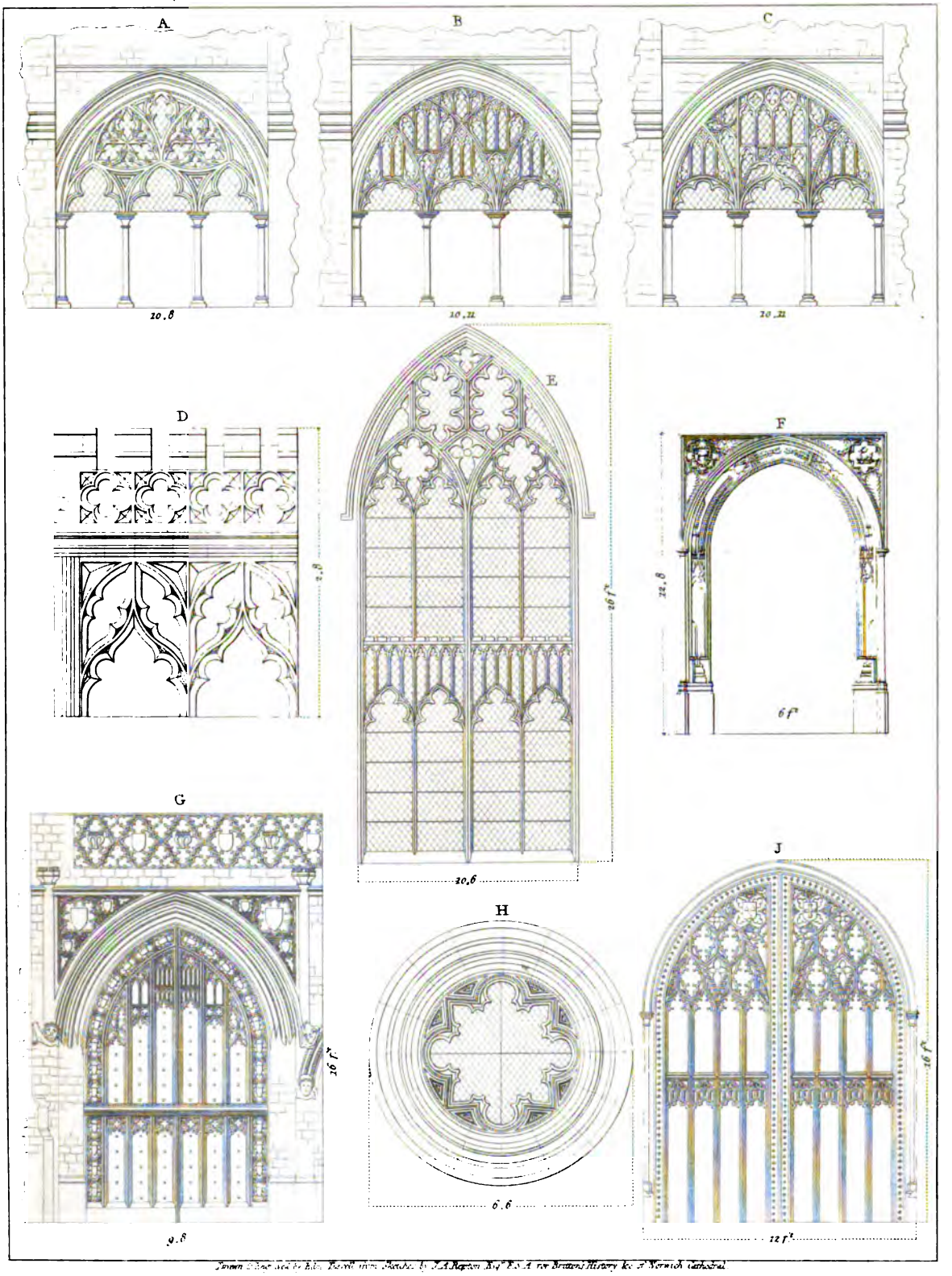
I

Etched by J. Basire from a Drawing by R. Cattermole for Britton's History &c. of Norwich Cathedral

NORWICH CATHEDRAL

Deans.

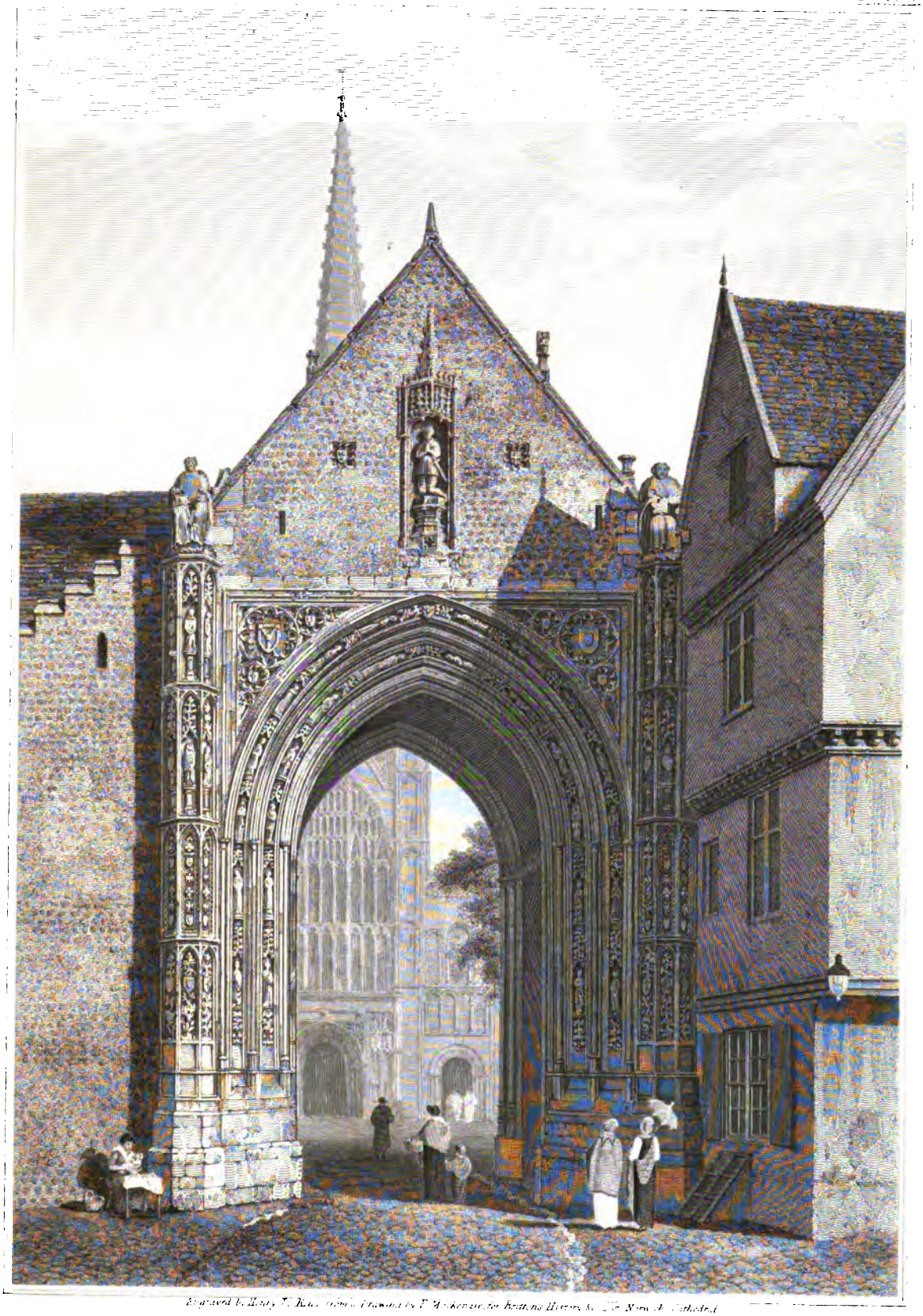
London, Published Aug.st 1, 1816 by Longman & C.o Paternoster Row



Drawn & Etched by Edw. Paxton from Sketches by T. A. Ropton Esq. F.S.A. for Britton's History &c. of Norwich Cathedral.

Doors. Windows &c.

London. Published July 1.1816 by Longman & Co. Paternoster Row.

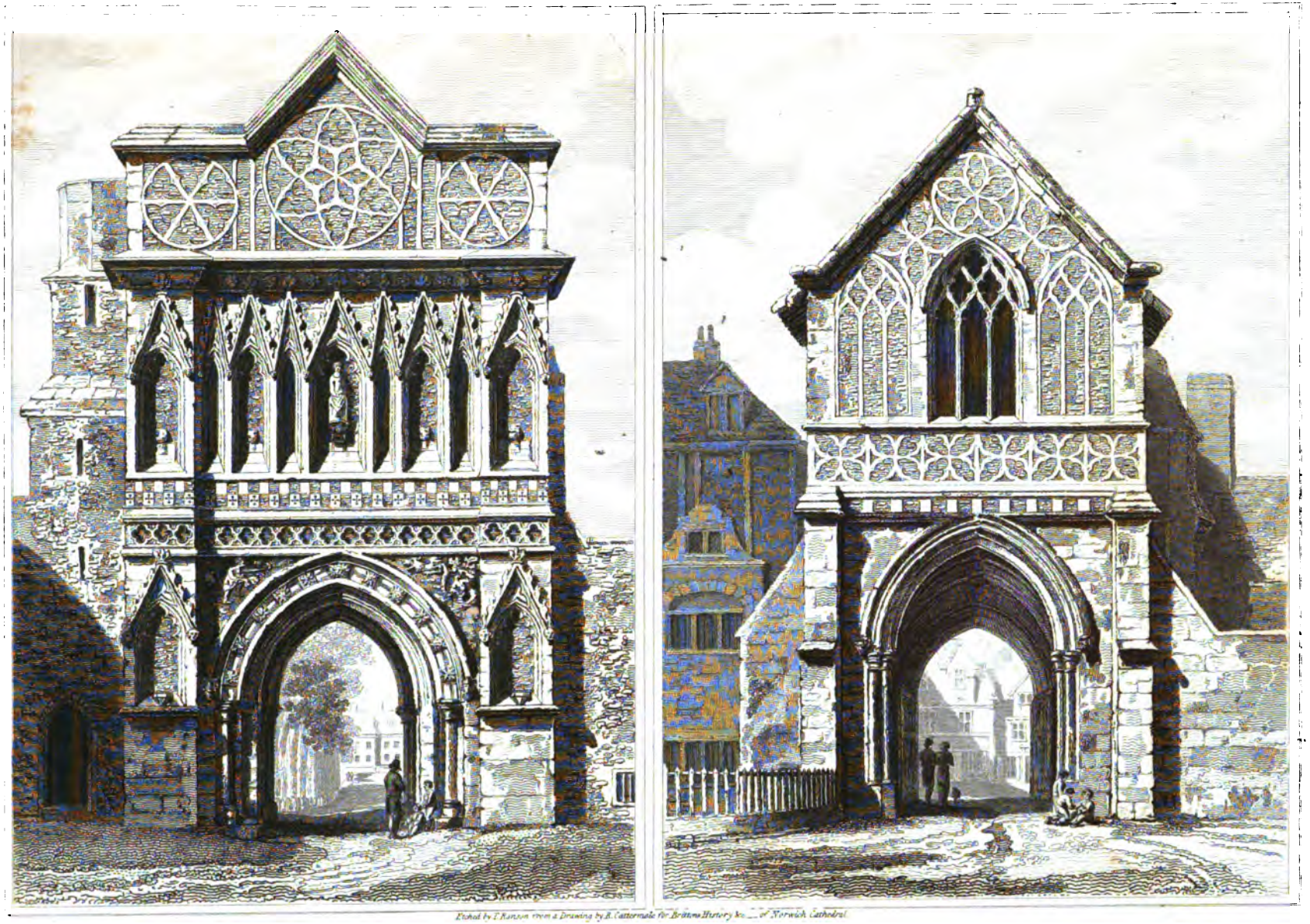


Engraved by Roffe, F. Rus. from a Drawing by F. Mackenzie for Britton's History of the New Palace at Westminster.

West View of the

TO WILLIAM WILKINS ESQ^R ARCHITECT, F.S.A. the Author of the Antiquities of Magna Graecia, and of other literary works — This Plate is inscribed by J. Britton.

London Published June 1. 1825 by Longman & C^o Paternoster Row



Etched by F. Ranson from a Drawing by R. Cattermole for Britton's History &c. of Norwich Cathedral

NORWICH CATHEDRAL CHURCH.

St. Ethelberts Gate-house. East & West fronts.

London, Published Dec.1, 1825 by Longman & C.Paternoster Row.

THE

HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH

OF

OXFORD;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, PLANS, ELEVATIONS, SECTIONS, AND DETAILS

OF THAT EDIFICE:

WITH

BIOGRAPHICAL ANECDOTES OF THE BISHOPS

AND OF

OTHER EMINENT PERSONS CONNECTED WITH THE CHURCH.

BY JOHN BRITTON, F.S.A.
ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

TO

THE RIGHT REVEREND

THOMAS BURGESS, D.D.

LORD BISHOP OF ST. DAVID'S,

DEAN OF BRECON, PREBENDARY OF DURHAM,

F.R. AND A.S. ETC.

AUTHOR OF SEVERAL LEARNED AND INTERESTING WORKS

ON THE HISTORY AND PRINCIPLES OF THE

CHRISTIAN CHURCH,

AS WELL AS ON VARIOUS SUBJECTS

OF ANTIQUITY AND CLASSICAL LITERATURE,

THIS VOLUME

IS RESPECTFULLY DEDICATED BY

J. BRITTON.

London, May 1, 1821.

PREFACE.

ALTHOUGH the Cathedral of Oxford is not so large, so diversified in its architecture, so rich in its details, or so interesting in its monuments and history, as the generality of our English cathedrals; yet it presents considerable claims to the attention of the architectural and ecclesiastical antiquary. In preparing the accompanying letter-press, I have carefully collated and compared all the published accounts of this edifice, and have adduced all the facts and probable evidence that I could obtain, to elucidate its history. It is to be regretted that these have not proved more abundant and satisfactory; but I presume that in the collections of Anthony a Wood, and Gutch; Dugdale and his late editors, Caley, Ellis, and Bandinell; Chalmers, and other local writers, every archive and original document, any ways connected with this fabric, have been consulted, and their most essential parts brought forward. I own it would have gratified me had I been enabled to consult the "Registers of St. Frideswide's Priory;" one of which is preserved in the chapter-house of Christ Church; but I was informed that it would only be a loss of time, as it had been carefully and often examined already for the purpose of elucidating the history of the Priory and Church.

In representing the architecture of this edifice, I have thought it advisable to give such sections, elevations, and details, as were calculated to display the true forms of the arches, and peculiar decorative members; and thus afford the architectural antiquary materials by which he might make comparisons, and deduce inferences. This is rendered the more material from the very inaccurate prints in King's "Munimenta Antiqua," Carter's "Ancient Architecture," and other works. It would have been easy to have produced more effective and picturesque prints; and thereby have pleased such persons as prefer *pretty* pictures, and striking contrasts of light and shadow, to the more useful, scientific, and satisfactory mode of accurate delineation by architectural elevations, sections, and plans.

On reviewing the Prints in this volume, I am however willing to acknowledge that they are inferior in picturesque effect and style of

finishing to those of my former Cathedrals. This has arisen from various causes which are irremediable, but which I am confident will be obviated in the embellishments of subsequent works. I cannot indeed submit to any "falling off;" or allow the "Cathedral Antiquities" to deteriorate in style or character, as they advance in progress. If I cease to deserve the confidence and patronage of those persons who have generously encouraged me thus far, I am well aware they will cease their patronage; for our compact is mutual; theirs to derive information and gratification, and mine to afford it by eagerly seeking to secure the same to myself.

It is my wish, as it is my duty, to please all classes of readers, if possible; but when this cannot be done, I must endeavour to satisfy the demands of those who are presumed to have the most taste on such subjects, and improve the knowledge and judgment of others who are not too arrogant to receive instruction, or too obstinately determined in their own theories to admit the evidence of facts. When I commenced the "Cathedral Antiquities," I fancied that perspective and picturesque views of those noble edifices, would be satisfactory to nearly all classes of readers; but I soon perceived my error, and found that they afforded no practical information to the architect, or to the fastidious antiquary. They required correct geometrical elevations, sections, and details; because these only gave the true forms and proportions of arches, columns, and other members of buildings. Some perspective views are now, as they will hereafter, be introduced, principally to show the effects of a whole building, or of such portions as are distinguished for architectural beauty, grandeur, or combination.

To Dr. Smith, the treasurer of Christ Church, I present my best acknowledgments for many acts of civility: to John Nash, Esq., architect to the king; to the Rev. Jos. Coneybeare, and to the Rev. James Ingram, I am also obliged for kind and friendly assistance in promoting my researches.

HISTORY AND ANTIQUITIES

OF

OXFORD CATHEDRAL CHURCH.

CHAP. I.

PECULIARITIES OF THIS CATHEDRAL: — STORY OF ST. FRIDESWIDE, AND OF ALGAR:—SUCCESSIVE OCCUPANTS OF THE PRIORY:—FOUNDATION, ETC. OF CARDINAL COLLEGE, OR CHRIST CHURCH.

THERE are peculiarities in the history and architecture of Oxford cathedral which cannot be uninteresting to the antiquary and to the general reader. As part of an ancient monastic foundation,[1] and of a modern protestant establishment, as a chapel to a noble college, and as connected with many distinguished personages and national events, the see and church now under consideration will be found to afford abundant materials for the historian and the architectural antiquary. Associated as they are with the most famous college of the kingdom, it will be almost impossible to separate the annals of the one from those of the others: yet it will be the primary object of the present work to develope the history of the Cathedral, and limit its views chiefly to the fabric and to its immediate appendages. In order to render this intelligible, we must necessarily advert to

[1] Cardinal College,—Henry VIII's College—Christ Church or College, has grown out of two dissolved monasteries of black canons; *i. e.* the Abbey of Oseney and the Priory of St. Frideswide.

the first foundation of a religious house on this site, and we must also notice the monkish romance or legendary fable respecting its founders. The latter is regarded by many persons as an essential part of monastic or ecclesiastical history; but to the rational inquirer, it can only serve to illustrate the lamentable ignorance and weakness of one class of the community, and the impositions practised by another.

A convent was built and endowed here early in the eighth century, by Didan, who has been called by some writers a *sub-regulus*, or viceroy,[2] by others a duke, and again a *king* of Oxford;[3] all evidently erroneous titles. He was probably one of the Mercian earls. His daughter Frideswide, with twelve other "noble virgins," having devoted themselves to monastic seclusion, were established in a convent here; which was dedicated to St. Mary and All Saints.[4] In this sacred retreat Frideswide unfortunately attracted the criminal desires of Algar, a Mercian Prince,[5] from whose importunities she escaped to a retired place, called Benton, or Benson, or Bensington, about ten miles from Oxford, where she was for some time concealed from her lover; but being afterwards discovered and pursued, she returned to Oxford, followed so closely by Algar that she began to despair of security by her own exertions, and fervently implored the protection of heaven, which suddenly interposed in defence of the purity of the fair votary, by an awful miracle. As he entered the city, Algar was struck with blindness; which severe visitation brought him to a sense of his impiety. With great contrition he implored the intercession of Frideswide for restoration to sight, which the virgin compassionately granted; and so effectual were her prayers, that his blindness was removed, says William of Malmsbury, as suddenly as it had been inflicted.

[2] Johannes Tinemuthensis, Bibl. Bodl. lib. xvii. cap. 210; Dugdale's Mon. Angl. vol. ii. p. 143. Ed. 1817.

[3] Regist. Oseney, Bibl. Cotton. Vitel. F. xvi. fol. 4. 6; Dugdale's Mon. ut sup.

[4] Ex libello incerti authoris de vitâ Sanctæ Fredeswidæ virginis; Leland's Collect. vol. i. p. 342.

[5] He is called a Welsh king by some authors, and by others an earl of Leicester, and is said to have threatened to consume the town of Oxford with fire, unless the inhabitants found and prevailed on Frideswide to live with him.

Frideswide afterwards lived in a solitary and religious manner at Thornebyry, subsequently called Bensey, where her sanctity became eminently remarkable; and where a spring, whose waters first gushed from the earth at her powerful invocation (according to legendary story), continued during several centuries to attract the credulous and superstitious.[6] Such is the legend of St. Frideswide, of which the miraculous parts will obtain little credit in this sceptical age; but it must be confessed that they were firmly believed by our ancestors, as they are even in the present day by many persons whose faith supersedes their reason. It was long imagined that the celestial vengeance, excited by the offence of Algar, and the influence of the Saint, had doomed to destruction every British king who should dare to enter the gates of Oxford;[7] and the visit of Henry III. to the monastery of St. Frideswide, in 1264, was by some considered as a great effort of courage, by others as irreligious presumption. But the monarch's safe return put an end to this popular belief.[8]

The date of the dedication of the church to St. Frideswide is uncertain. In some charters of the reign of Henry I. it is styled the Church of the Holy Trinity in Oxford; but we find that in 1180, as Wood states, or according to others in 1188, the relics of the saint were removed from an obscure situation in the church to one more suitable to their importance. "At which solemnity the king, bishops, and nobles being present, were

[6] Leland's Collectanea, ut supra.

[7] Ibid.

[8] Robert of Gloucester, speaking of this visit, says (vol. ii. p 545)

"Suththe seinte Fretheswithe was me nuste King non,
That withinne the zates of Oxenforde dorste ride ne gon.
The king was among the freres, and hii manion
Radde him wor to wenden in, and nameliche frere Ion
Of Balsom, and that he mizte, thoru Gode's grace, hii sede,
In with god deuocion go withoute drede.
* * * * * * * * *
And he wende to Seinte Fretheswithe, as no king ne com er,
Suththe Seinte Fritheswithe was, vale hundred zer,—"

Godwin, in his Catalogue, &c. says that many kings before the conquest and after "repayred hither, as Burchardas, Canutus, Harold, K. Stephen, Henry I. and the Second."

then and after divers miracles wrought both on clerical and laical people, causing thereby the fame of the saint to spread far and near."[9]

It was probably about this time that the church was dedicated to her. In 1289 the shrine of the patroness was translated into a more venerated spot in the new church, or, as stated by some writers, a more costly shrine had been several years before prepared for this purpose.[10] It appears to have been plundered in 1308.[11]

An account of the miracles attributed to the saint and her relics was written by Prior Philip, who presided over the monastery at the time of the first removal of the relics of St. Frideswide, and this book is yet extant among the Digby manuscripts in the Bodleian library. Such was the veneration in which this sainted lady was held, that Wood informs us, a custom prevailed in Oxford, from the time of the translation of her relics, for the chancellor and scholars of the University, in the middle of Lent, and on the day of the ascension of our Saviour, to go in a general procession to her Church, as to the Mother Church of the University and town, there to pray, to preach, and to offer oblations on her shrine.

Subsequent to the death of Frideswide very little is recorded respecting this monastery: except that many superstitious stories and miracles were disseminated concerning its patron saint, its sanctity, &c. for the purpose of augmenting the revenues. Didan the founder, his wife Saffrida, and his sainted daughter Frideswide, were buried within the walls of the church. The nuns appear to have remained in peaceable possession of the house till November, 1002, when the priory was burnt, and its inmates massacred. In 1004 king Ethelred the Second began to rebuild the premises, and some authors refer the present church to that era. In 1015 the same monarch, meditating signal vengeance on the Danes, invited them to Oxford, with an intention of slaughtering them. They were attacked, overpowered, and some of them seeking refuge in the tower of the church, perished by

[9] Wood's Annals, edit. Gutch. 4to. Oxford, 1792—1796. vol. i. p. 166. who refers to Philippus Prior, S. Frideswydæ in lib. MS. de Miraculis S. Frideswydæ in Bib. Bodl. Digby 177.

[10] Ib. p. 329. [11] Ib. 374.

fire;[12] but it is not stated that the building was consumed at the same time.[13] In 1049 the priory was invaded by the monks of Abingdon, who formally ejected the nuns from their home, and placed *secular* canons in their stead. These were not allowed to remain long in possession, for in 1060 they were also expelled, in consequence of having wives, by order of King Edward, at the instance of Pope Nicholas II.; and *regular* canons were appointed to occupy the house and property. Another struggle ensued, and the married monks succeeded in regaining possession. They were again expelled after the Norman conquest, and Henry the First gave the monastery, in 1111, to Roger, bishop of Salisbury, who appointed Guymond, or Wymond, the king's chaplain, to be prior, and he appropriated the house to regular Augustine canons.[14] Dugdale, Willis, Tanner, Fiddes, and other writers, ascribe, with much probability, the building of the present church to this prior. From his decease till the time of the reformation there were twenty-five other priors who reigned successively, but who did very few acts to entitle their names to be recorded with either gratification or praise.

The history of the priory from that time till 1523 is of little interest.

[12] Rapin confounds this massacre with that of 1012; and Godwin refers the event to 847.

[13] William of Malmsbury says that he had read "the history of this transaction which is reposited in the archives of that Church."—History of the Kings of England, translated by Sharpe, 220.

[14] The date of this event is referred by some writers to 1121 and 1122; but the gift of the manor of Knyttinton to the "Prior and canons" of St. Frideswide in 1116, as related by Kennet (in Paroch. Antiq. p. 86), tends to justify the first date. Guymond is stated to have obtained the favour of his monarch by an ingenious clerical artifice, as Bishop Roger had done before. Observing that the king lavished preferments on illiterate men, whilst his own learning was overlooked, or poorly recompensed, on Rogation Sunday when the king was hearing mass, it was Guymond's duty to read the lesson in which these words occur, "non pluit super terram annos iij. et menses vj;" which Guymond, affecting ignorance, read thus: "non pluit super terram annos unus, unus, unus, et menses quinque unus." This occasioned much laughter and derision; and Guymond was interrogated by the king after the service, why he had read in that manner. He instantly replied, "Because you confer bishoprics and ecclesiastical benefices on men who read so. And know that henceforth I shall serve only Christ the King of kings, who knows how to recompense his servants not only with temporal but eternal rewards."

At the last mentioned period the great Wolsey, then in the zenith of his prosperity, determined on making, in one instance at least, a good use of his power and influence, by founding and endowing a college at Oxford, for the study of the sciences, divinity, canon and civil law; also for the arts, physic, and polite literature, and for the continual performance of divine service. The members of the college were to consist of a dean, subdean, a hundred canons, thirteen chaplains, professors in divinity, law, physic, and the liberal arts, and other persons to the number of one hundred and eighty-six: the college was dedicated to the Holy Trinity, the Virgin Mary, St. Frideswide, and All Saints.[15] It was first intended to be called the "College of Secular Priests;" but in the king's patent it is styled "Cardinal College." By a MS. in the Cotton library, it is stated to have been endowed with the revenues (amounting to nearly £2000 per annum) of the following monasteries, then lately suppressed, viz. Daventre, Raueneston Tykforde, Frediswide, Letelmore, Liesnes, Tonbridge, Wyks, Snape, Sandewell, Canwell, Poghley, Thobie, Blakamore, Stanesgate, Typtre, Horkisleghe, Dodneshe, Begham, and Calceto.[16]

This college was chiefly built on the site of the priory of St. Frideswide, which was suppressed by virtue of a bull from Pope Clement VII.;[17] and by letters patent, dated July 1, 1525, the site and lands were granted to the cardinal.[18] It had previously been surrendered by Prior Burton, who obtained a salary of twenty marks for life, and retired to the abbey of Oseney, where he was made abbot in 1531.

The college continued to subsist till 1529–30, when it was interrupted by the fall of Wolsey. Among all the anxieties of that great man, he continued solicitous for the prosperity of this establishment; and entreated

[15] Tanner, Notit. Mon. [16] Dugdale, from Bib. Cotton. MS. Cleop. E. iv. fol. 275.

[17] This is printed in Rymer's Fœd. tom. xiv. p. 23, and in Dugdale by Caley, &c. vol. ii. 151. It directs the suppression of the lesser monasteries of the Benedictines, Augustines, Cluniacs, Cistertians, Grandimontensians or Præmonstratensians, to the amount of three thousand ducats of gold, "auri de camera," the titles to be extinct, and the persons removed to other houses of the same order.

[18] Monasticon, ut sup. vol. ii. p. 139.

the king that he would suffer it to continue, which at length he determined to do, but at the same time to transfer the honour of its foundation to himself. Accordingly in 1532 the society was refounded by the king under the title of " King Henry the Eighth's College in Oxford." " This second foundation lasted till 1545, when the charter was surrendered by the dean and canons to the king, who dismissed them with yearly pensions, to continue until they should be otherwise provided. Among those thus dismissed we find two names of great celebrity, John Cheke, afterwards Sir John Cheke, of Cambridge, tutor to Prince Edward, and Leland, the very celebrated antiquary. Cheke had a pension of £26. 13*s.* 4*d.* and Leland had some preferment elsewhere, probably, according to his biographer, the prebend of East and West Knowle."

" The king then changed the college into a Cathedral Church, translating the episcopal See from Oseney, where it had been established in 1542." [19] Two foundation charters are preserved in the treasury at Christchurch. In the first of these the church is called " the Cathedral Church of Christ and the Blessed Virgin Mary;" in the second, dated 4th Nov. 1546, it is called " the Cathedral Church of Christ in Oxford."—Robert King was installed the first bishop, Richard Cox, dean, and eight canons were appointed. The king also made a new annual endowment to the amount of £2200. The bishop had no residence attached to the church; but was lodged in Gloucester Hall, now Worcester College. In the time of King Charles, 1635, Bishop Bancroft built a seat at Cuddesden, near Oxford. This was burnt in 1644, during the rebellion, but a new mansion was raised by Bishop Fell, and this continues the palace of the See.

The *See of Oxford* may be said to have originated with Cardinal Wolsey, although it was ostensibly founded by King Henry the Eighth. The former obtained the sanction of the latter to appropriate the revenues of twenty priories and nunneries to the establishment of a school or college at this place, for the advancement of learning. The revenues of these were estimated at £2000. Two bulls were obtained from Pope Clement VII. in favour of the

[19] Chalmers's History of the Colleges, Halls, &c. of Oxford, vol. ii. p. 301.

undertaking, and the king's patent, after paying high compliments to the cardinal's administration, authorizes him to build his new college on the site of the dissolved priory of St. Frideswide. It was then called "*Cardinal College;*" and the clergy in it were denominated the "Dean and Canons secular of the cardinal of York."

The constitution of this college is variously represented; but Leonard Hutten, who was many years subdean at the beginning of the sixteenth century, says it was to be a perpetual foundation for the study of the sciences, divinity, canon and civil law, the arts, physic, and polite literature, and for the performance of divine service.

In "the General Ecclesiastical Survey, 26 Hen. VIII., of the manors, lands, tenements, rectories, and other spiritual and temporal possessions assigned to Henry VIII.'s College in Oxford," we find those belonging to the late Priory of St. Frideswide thus estimated—"In the city of Oxford a net income of £39. 2*s.* 9*d.* per annum, after deducting £8. 7*s.* 3*d.* paid annually to the steward, the abbot and convent of Abyngdon, the masters and fellows of New College, Maria Magdalen College, Brasnose, &c.—In the manor of Cuddeslow £14. 2*s.* 8*d.*—the manor and rectory of Byndsey £18.—part of Ascott 53*s.* 4*d.*—rectory of Church Hill £10. 13*s.* 4*d.*—rectory of Fritwell £4. 13*s.* 4*d.*—rectory of Elfelde 53*s.* 4*d.* after deducting 66*s.* 8*d.* for the vicar:—rectory and vicarage of Hedington and Merston £17. 13*s.* 4*d.*—Pedyngton £21. 7*s.* 7*d.*—Cowley, Cold Norton, and Cuddesdon 42*s.*—manor of Bolshipton £7.—rectory of Wurnall, Bucks, £6, deducting £4 for the vicar—manor of Over-Wynchyndon, Bucks. £27.—rectory of Okely and Borstall, Bucks. £9. 13*s.* 4*d.* — Bryll, Bucks. £11. 7*s.* 3*d.*—manor of Huddon and Edington, Berks. £20., after paying the dean and fellows of Wynsor College 40*s.*—manor of Knygtington, Berks. £6.—Isbury, Edwiston, and Musbury, £2. 11*s.* 6*d.*—other parts, as the church of St. Egidus, the abbess of Godstow, &c. 7*s.*—Total annual value of the revenues and possessions of the priory of St. Frideswide £222. 5*s.* 9*d.*" Speed gives the revenue at £224. 4*s.* 8*d.*; and Sir John Peshall at £284. 8*s.* 9*d.*

An inventory, signed by John Olyver, Richard Croke, and John Leland,

of the *ornaments, plate, &c.* belonging to St. Frideswide's monastery was taken by command of King Henry VIII., the 19th day of May, in the thirty-seventh year of his reign, by which it appears there was a high altar in the choir, and seven other altars at different parts of the church, viz. two in the south aile of the choir, four in the north aile, and two in the body of the church. *John Olyver* is named as dean, at that time, and Richard Coxe, "late dean of the *late* Cathedral of Criste."[20] The inventory contains a list of all the furniture, &c. belonging to each altar, to the vestry, the house plate, and the church plate. The latter consisted of "a pixe of the ymage of God, gilte, weing 33 ounces. A highe standing pixe w^th^ a cover gilte, weing 23 ounces dim. A crosse w^th^ Mary and John, and a fote to the same gilte, weing 114 ounces. A ship and a spone gilte, weing 12 ounces dim. Two bassings parcell gilte, weing 92 ounces. A halliwater bokett, and a sprinkell, whitt syluer, weing 33 ounces. 2 greatt sensors, and a litle sensor, whit sÿluer, weing 170 ounces. Two crowetts of whit syluer, weing 8 ounces. A little paxe gilte, weing 3 ounces. 4 chalesses, gilte, w^th^ patentts, weing 95 ounces. 3 chalesses, w^th^ patentt, whit syluer, weing 50 ounces. A litle cros, parcell gilte, weing 51 ounces. A crismatory gilte, not weighted. 2 gospells, plated w^th^ syluer of thonesyde, not weighted. Two maces for the preuelege, plated w^th^ syluer vppon yeron, not weighted. Two virge roddes, plated w^th^ syluer vppon yeron, not weighted. 4 rectors staves, the haadds of syluer wherof two gilte, not weighted. Two stavis for the crosse, plated w^th^ syluer, not weighted."

By a memorandum or assignment from the same monarch to the dean and chapter, dated the 1st of October, in the thirty-seventh year of his reign, it is provided; "the king's ma^tie^ is also pleased and contented that the said deane and prebendaryes shall have all the ornaments, plate, and juelles, and all stone, tymbere, glas, ironne, belles, and ledde, which re-

[20] A copy of this inventory is given in the new edition of the Monasticon, ii. 167, &c. from "Chartæ Antiquæ Offic. Augment." E. 106.

mained at the late cathederalle chorche of Osney and colledge of Fridswids, or othere theme, at the time of the dissolution of the same, together with suche somes of moneye as weare due and owinge unto the said late cathedrelle churche of Osneye at the tyme of theire surrendore thereof."

The articles agree to pay over to the dean and prebendaries a "holle yeares revenewe," supposing the same to be collected by his majesty's "receaveres," and which is stated to amount to "M.M.M.C.C.[li] starlings."

CHAP. II.

HISTORICAL NOTICES OF THE CATHEDRAL, ITS FOUNDATION, ERECTION, AND SUCCESSIVE ALTERATIONS, WITH AN ACCOUNT OF ITS PRESENT STATE.

In the absence of documental and historical testimony, we cannot obtain better proof than the evidence of corresponding buildings, as to the date of the oldest parts of the church now under review. On such subjects we find writers differ in opinion: some contending for very remote antiquity, and others easily satisfied in receiving and making any assertions; some endeavouring to fix its erection late in the Anglo-Norman dynasty; and others treating this part of the subject as wholly beneath their serious investigation, though they do not hesitate to occupy much time and writing on less interesting subjects.

It is true that the dates of buildings are no farther of immediate consequence than as showing when and by whom they were raised: but surely this is not trivial, or wholly unimportant; for the ascertainment of a date often leads to the development of many facts. It identifies and illustrates the arts, customs, and manners of an age, and of a people; it furnishes a fact on which the mind rests, and revolves on coincident and cotemporaneous matters and subjects. It is, in my own estimation, an object worthy to be sought, and important in the attainment. In respect to the cathedral of Christ Church, we must dispense with this fact, for documents are not to be found, and the opinions of different authors are various. King, in "Munimenta Antiqua" (iv. 203), and Carter, in his "Antient Architecture of England," p. 25, contend that the greater part was rebuilt in 1002 or 1004 by King Ethelred, after the church had been burnt in the conflict

with the Danes. In Storer's account it is stated that the " new building was unquestionably completed prior to Ethelred's flight to France in 1013, and consequently derived none of its architectural features from that circumstance." Dugdale, Browne Willis, Tanner, and some other authors, contend that the chief parts of the present church were raised by Guymond, or Gaymond, who was the first regular prior of the monastery, and appointed by Roger, Bishop of Salisbury.

This must have been subsequent to A. D. 1111, when a new foundation was made here. Mr. Dallaway, in " Observations on English Architecture," refers the re-erection of the church to a period between 1120 and 1270. In another part he says " the church is of the style called Saxon, and the probable date of it is the introduction of canons regular of the order of St. Augustine, 1122." On this subject the following particulars are entitled to notice: Dr. Leonard Hutten, in his Letter on the Antiquities of Oxford, at the end of Hearne's " Textus Roffensis," in speaking of this monastery, says " It was given by William the Conqueror to the abbot and monks of St. Mary, the virgin in Abbington, for a cell, or grange, as they pleased to use it. But the abbott and monkes of Abbington perceiving it to be very ruinous, and that the charges of repayring it would rather be a burthen than the church an honour to them, gave it to Roger the Bishop of Salisbury their ordinary, having first obtained leave of King Henry the First soe to do. Whereupon the bishop understanding that the king had already (as much as in him lay) given it to Guymundus his chaplaine, a man very religious and excellently learned, gave presently the disposition thereof to the king, and the king to Guimundus." From this evidence compared with the style of architecture, and from other considerations connected with the history of the monastery, I cannot hesitate, with Willis, in ascribing the oldest and chief parts of the present church to Guymond's time, in the early part of the reign of Henry the First. Willis proceeds to state that the two succeeding priors to Guymond, finished the building of the church. It will be found by the styles at present exhibited, that additions and alterations have been made to the fabric. The *chapter-house* is evidently of subsequent date to the main building, and this is said to have been raised

in the reign of King Henry the Second. It was most probably erected by the third prior, Philip, as the finishing part of the sacred edifice. Two *chapels*, or additional ailes, on the north side of the choir, were next added to the church, but the time and purpose of building these are not recorded: that adjoining the choir, and called the Dean's Chapel, must have been built about the same time as the chapter-house, as the columns, groins, and mouldings are of corresponding style. The most northern aile, called the Divinity, and the Latin Chapel, because prayers in that language are occasionally read in it, was a distinct and separate appendate to the church, and most likely raised as a private chapel, or oratory. Browne Willis refers its erection to the reign of Henry III. when the chapter-house was built; but, as there is no similarity in style, I am rather inclined to ascribe it to the middle of the fourteenth century, when a chantry was founded in this part of the church, for two priests "to celebrate divine service daily, for the soul of Lady Elizabeth de Montacute, and for the souls of John Bokingham, Bishop of Lincoln, and all her parents and friends."[1] The tomb of this lady is placed under an arch on the south side of this chapel, and we find the arms, represented on the tomb, again repeated in the *cloister*. Hence it may be inferred, that either this lady or her husband had contributed towards the erection of this part of the edifice. In the new edition of Dugdale's Monasticon, it is stated that "the cloister was built in the middle of the fourteenth century." It is known that she gave the meadow, called Christ Church Meadow, to this foundation. The next material alteration to the church appears to have been made by Cardinal Wolsey, who intended to make a complete revolution in the fabric. Mr. Dallaway says "the *Spire* was added by Cardinal Wolsey, in 1528,"[2] but I should ascribe it to a much earlier date. Indeed it is not likely that Wolsey would build a spire to a church which it was proposed to take down. Besides its style is of the first pointed order, probably not later than 1200. The western front, of which we know nothing

[1] Dugdale's Baronage, vol. i. 411. 727. ed. 1675.

[2] "Observations on English Architecture," 310.

as to design, and three arches of the nave, were taken down in the cardinal's time, and the remainder of the edifice was destined to be levelled, to make room for a new, more spacious, and more splendid church.

The prelate's disgrace and death caused this plan to be relinquished; and we may infer that soon afterwards the roof of the present choir was constructed, and the church adapted for the cathedral service of the new see. The stalls, pavement, and fitting up of the choir, appear to have been executed about the year 1630; and soon afterwards most of the *windows* were repaired, and painted glass, by Van Linge, inserted. One of these, in the south aile, containing the story of Jonah, is dated 1631; another, representing the destruction of Sodom and Gomorrah, was painted in 1634; and a third, in the divinity chapel, representing Christ disputing with the Doctors, bears the date of 1640. The principal east window was painted by W. Price, from a design by Sir James Thornhill, in 1696.

In the north aile is a small window, which Mr. Dallaway describes as a "singular curiosity," from having been painted by Isaac Oliver in 1700, when he was eighty-four years of age. In a window of the north aile of the choir, is a painted full length of Bishop King, supposed by Mr. Chalmers to have been executed soon after the prelate's death.

The timber ceiling, or inner roof of the nave, was renewed in 1816.

CHAP. III.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH :—OF ITS EXTERIOR AND INTERIOR BEAUTIES AND DEFECTS :—REMARKS ON ITS STYLES OF ARCHITECTURE, AND ON THE VARIOUS PORTIONS OF THE EDIFICE; WITH REFERENCES TO THE ACCOMPANYING PRINTS.

By the accompanying *ground plan* it will be seen that the Cathedral Church of Oxford consists of a nave with its ailes; a transept, to the north, with a western aile; a shorter transept on the south with an aile to the east; a choir from the transept to the east end, with ailes on each side, but which do not continue to the east end; two other ailes or chapels north of the choir; a chapter-house, south of the church, with an intermediate passage, or room; and three sides of a cloister. The proportions, forms, and relative situations of each of these divisions are correctly laid down in the plan, in which the oldest walls, columns, and piers are distinguished by dark colour, and the later additions and alterations are marked with a lighter tint. The measurements of the principal parts are figured, and the horizontal area of all the other parts may be readily found by the scale. The arrangement and forms of the groining, as well as the situations of some of the principal tombs, are also indicated on the plan. It will be seen that the southern transept is shorter by one arch than that on the north side, as a wall is raised between the columns from east to west, and the western aile of the same transept is detached from the church by a wall between the columns. At the west end, a wall appears to have been raised in the time of Wolsey: the buttresses on the north side, and that

on the west side of the north transept, were probably enlarged about the same time: the plans at the side of the plate, marked A. B. C. D. refer to corresponding letters in the plan. The small letters refer to the monuments, &c. most of which will be hereafter described.

The general character of the *exterior* of this church is displayed Plates II. III. and VI. whilst the *interior* is either fully exhibited or indicated by Plates I. IV. V. VI. VII. VIII. IX. X. and XI. Externally it presents but few interesting or attractive features; and is so much obscured by other buildings, and trees, as to be excluded from any general, or favourable view. Its walls are rough, and left in an apparently unfinished state; with small irregular stones, and large joints: the only part generally seen by, and accessible to the public is from the south-west, where the tower and spire are shown rising from the intersection of the nave, with the south transept. Hence the south side of the nave, west side of the transept, with the whole of the cloister, are viewed; but these are not calculated to seduce the general visitor to explore the edifice much further.

Most of our cathedrals are the principal objects of curiosity and beauty in the cities to which they belong; but this of Oxford is not only of inferior size and interest, but is surpassed by many other edifices in this university. The entrance gate tower, the quadrangle, the hall stair-case, and the hall of this college, are generally regarded as more attractive and admirable than the cathedral. Hence it is very common for visitors, and even those of rather refined and critical minds, to leave Oxford without examining the building now under notice.

PLATE II. A view of the church, &c. from the north-east, showing the Latin Chapel, with its four varied windows and buttresses on the north side, and a larger window in the east end; the north transept, with its square piers, or turrets, each of which has a centre staircase; the upper compartment of the tower, with its spire and angular pinnacles; and the east end of the choir, with a window in its north aile, and the end of an aile between that and the Latin Chapel. This point of view was chosen for the purpose of exhibiting more of the church than is to be seen from any other station. It is taken from a pleasure garden belonging to one of the canons of the

cathedral, and some trees and shrubs are omitted which come into the scene.

PLATE III. View of the *entrance door-way* from the cloister to the chapter-house. Two rows or mouldings of the projecting zigzag extend from the floor round the whole opening, whilst two other archivolt mouldings, of varied forms, springing from the capitals of two columns on each side, constitute the chief members of this door-way. The bases of the columns are formed by two bold torus beads, separated by a deep cavetto, and thus resemble the first pointed style of the interior of the chapter-house. It is to be regretted that the upper part of this door-way is filled up with boards, by which the bold ribs of the inner roof are excluded from view, at the station whence this drawing was taken. Mr. King, as well as some later antiquaries, consider the ornament and proportion of this door-way as proofs of the Saxon style and of its Saxon origin; but had they examined and compared many different buildings, with a desire of ascertaining facts rather than to maintain theories, they would have found that these evidences are more certain criteria of the last Norman style than of buildings anterior to the conquest.

PLATE IV. Views of eight *Capitals* from the nave, choir, and transept. Nos. 1, and 2, from the nave, have octangular shafts with richly foliated capitals: 3, 4, 5, and 6 are from the transept, with capitals variously ornamented; the anchor shaped ornament No. 6, is not common.

PLATE V. View from the south transept, looking north-west. This view shows one arch of the south transept opening to the south aile, through which are seen one of the octangular and one of the circular columns of the nave. The two western piers of the tower, with their attached small columns, &c. are shown, as well as a view into the north transept. It will be seen by this view that the ailes of the nave are much lower than the side arches, and that the space commonly appropriated to the triforium, is formed below the heads of the arches. For the purpose of constructing and carrying the vaulting of the aile, a half capital has been formed and inserted in the columns, and arches are turned beneath the original arches of the nave. This I believe is unique.

PLATE VI. Section of the north transept, and half of the tower and spire; and elevation of the south transept, part of the tower, and one division of the cloister. By the section of the north transept, it will be seen that the upper part of the three arches is filled up as in the nave, and that open screens with square headed door-ways, and inverted arches are inserted in the lower part. The upper, or clerestory window towards the north is altered, apparently at the same time, and in the same style as in the choir: it was probably intended to finish all the upper part of the church in a corresponding style. A. opening to the Latin Chapel; B. to an aile called the Deans' Chapel, because it contains monuments to some deans, and by some persons called the Dormitory: C. south aile of the choir; D. arch under the tower, through which are seen the altar rails and window; E. section through the south aile of nave; F. section through a room appropriated to records; G. elevation of one compartment of the cloister. Over the latter are three divisions of the exterior of the southern transept, with its flat buttresses and clerestory windows.

PLATE VII. Section of the tower, showing two of the great piers by which it is supported, and above which is a pointed arch, no doubt of the original construction, over which is an arcade of small arches, and large columns, also a door-way to the roof of the north transept. The next story has two windows with circular tops and blank arches between. In the belfry-floor we find windows, with pointed arches, of the same style as the whole of the steeple. Through the arch of the tower is seen the great north window, with two tombs beneath. In the section of one arch, &c. of the choir is shown the same manner of filling up the arch as in the nave; also the groined roof with pendants, and a window inserted in the clerestory of the same date as the roof.

PLATE VIII. View in the chapter-house, looking east. This peculiarly interesting room is now divided into two parts, and the floor of this eastern half is raised some feet above the other part, or the original floor. The style of its architecture is that of the early pointed, with detached and clustered columns, bold bases, and highly enriched foliated capitals. Some of the windows are now closed up, and the walls covered with portraits. I cannot

help regretting that the style and effect of this plate are not successful, or equal to the very fine drawing by the artist whose name it bears.

PLATE IX. View in the north aile of the choir, looking north-west. In this plate are represented parts of the original aile of the choir, with its large pilaster columns, and groined ribs; next a narrow aile, or chantry, which appears to have been added to the older work, and is of the first pointed style, probably about A.D. 1200; and between the three arches on the right are seen parts of the roof and windows of the Latin Chapel, which displays a later style and character than the adjoining work. Beneath the first arch is shown the richly carved screen of a tomb or shrine to St. Frideswide. Under the next arch is an altar tomb with niches, and figures at the sides, and a recumbent effigy of a female at the top, to Lady Montacute; and beyond, under the next arch, is a canopied monument with an effigy said to commemorate Prior Guymond.

PLATE X. View of the choir, looking east. The whole of the tracery of the roof and modern seats are shown in this plate; and part of the roof, with the pendants, and figures in niches under the tower, are displayed more at large in PLATE XI.

CHAP. IV.

BIOGRAPHICAL ANECDOTES OF THE BISHOPS OF OXFORD.

1. ROBERT KYNG, or KING, was first a Cistercian monk, and lived some years in Rewly Abbey. In 1513 he was Abbot of the Benedictine monastery of Bruerne, in Oxfordshire. He was soon afterwards made Abbot of Thame; then Abbot commendatory of Oseney, being a suffragan under the title of Revonensis, or Reonensis, which, Bishop Burnet says, was undoubtedly a see in the province of Athens. In 1542 he was constituted first Bishop of Oxford,[1] where he continued until his death, December 4, 1557. He was buried in the north side of the choir, near the east end of Christ Church.

2. HUGH CURWYN, or COREN, was made one of Henry VIII.'s chaplains, about 1525. He was preferred to the deanery of Hereford, about 1534, where he continued until nominated by Queen Mary, to whom he was chaplain, to the archbishoprick of Dublin, to which he was consecrated in St. Paul's Cathedral, London, September 8, 1555. A few days afterwards the queen made him chancellor of Ireland. Wishing however to spend the remainder of his days in peace, he petitioned her majesty for the bishoprick of Oxford, which he received, September 3, 1567. He then

[1] Fox, in the *Acts and Monuments of the Church*, calls him Bishop of Thame. See also Archæologia, vii. 365, where it is said he held more monasteries than one. Pegge, who writes the essay alluded to, says he died in 1547.

lived at Swinbroke near Burford, and dying in October, 1568, he was buried in the parish church, November 1.

3. JOHN UNDERHILL received the rudiments of his education in Winchester school, and was made a perpetual fellow of New College in 1563. Happening to quarrel with the Bishop of Winchester, he was removed from his fellowship in 1576. About 1577 he was made chaplain to the queen, one of the vicars of Bampton, and rector of Witney in Oxfordshire. He was consecrated Bishop of Oxford in December, 1589, but did not live long to enjoy it, for it appears he died at London, May 12, 1592, in much poverty. He was buried near the bishop's throne in the choir of the cathedral.

4. JOHN BRIDGES, or BRYDGES, was consecrated Bishop of Oxford in 1603. He was sometime fellow of Pembroke Hall, Cambridge, and was D. D. In 1577 he was made Dean of Salisbury. He wrote several books, as may be seen in the Bodleian, or Oxford Catalogue.

5. JOHN HOWSON was a student in 1577, installed canon of Christ Church, May 15, 1601, and in December following took his degrees in divinity. In 1602 he was made chancellor of the University; afterwards he became rector of Brightwell, fellow of Chelsea College, and was consecrated Bishop of Oxford, May 1619. In 1628 he was translated to Durham, where he died 1695, at the advanced age of ninety-five. He left several sermons. He lies buried in the middle aile of St. Paul's Cathedral, London, " under a fair marble stone, without any inscription upon it," says Stow, in his " *Survey*."

6. RICHARD CORBET was next advanced to this see, of whom some anecdotes are related, in " The History and Antiquities of Norwich Cathedral."

7. JOHN BANCROFT was admitted a student of Christ Church in 1592. In 1609 he was elected master of University College, through the assistance of his uncle, Dr. Richard Bancroft, Archbishop of Canterbury; and in 1632 succeeded Dr. Corbet in the bishoprick of Oxford. He died at Westminster from an apprehension of the vengeance of the Puritans, to whom he was a great enemy, 1640. There having been no palace belong-

ing to the see since the time of Edward VI., Bancroft, at the suggestion of Archbishop Laud, and with the assistance of his majesty, who granted him wood from the forest of Shotover, built a handsome palace at Cuddesden with a chapel, which was finished in 1634. This building, which cost £2500, was burnt down by Colonel Legg in 1644, to prevent its becoming useful to the parliamentary forces, and lay in ruins until the time of Bishop Fell, who rebuilt it, 1679.

8. ROBERT SKINNER, D. D. a native of Northamptonshire, was educated in Trinity College. In 1636 he was consecrated Bishop of Bristol, and in 1641 was removed to the see of Oxford. Having joined with eleven of his brethren in a protest against the proceedings of the parliament, he was committed to the Tower. In 1663 he was translated to Worcester, where he died, aged eighty, and was buried in the Cathedral.

9. WILLIAM PAUL was born in London, and became a student at Oxford in 1614. In 1618 he was elected fellow of All Souls' College, and soon after took orders, and became rector of Brightwell. About 1632 he was made one of the chaplains to King Charles I. and afterwards residentiary of Chichester. Having suffered for his loyalty, during the rebellion, he was made Dean of Lichfield, and in 1663 was promoted to the see of Oxford. He made preparations for rebuilding the bishop's palace at Cuddesden, but died before any thing was done, May 24, 1665, at Chinnor, and was buried in the chancel of Brightwell Church, Oxfordshire, where his widow afterwards erected a monument to his memory.

10. WALTER BLANDFORD, his successor, was warden of Wadham College, during the usurpation. He was afterwards chaplain to Lord Clarendon, and vice-chancellor of the University. In 1665 he was made Bishop of Oxford, and translated to Worcester in 1671, where he died, July 9, 1675, aged fifty-nine, and was buried in Our Lady's Chapel there.

11. The HON. NATHANIEL CREWE was the third son of John, Lord Crewe, of Stene in Northamptonshire. He was born 1633, and in 1652 was admitted a commoner of Lincoln College, where he took the degree of A. B. February 1, 1655, and that of A. M. 1658. In 1663 he was proctor, and was made LL.D. July 2, 1664, soon after which he entered

into holy orders. On the 12th of August, 1668, he was elected rector of Lincoln College, and about the same time was admitted clerk of the royal closet. In April, 1669, he was installed dean and chantor of Chichester, and on the 16th of June, 1671, was appointed Bishop of Oxford, holding his rectory and the living of Witney in commendam. In 1673 he had the boldness to perform the marriage ceremony between the Duke of York and Mary of Este, in defiance of the protests and remonstrances of the House of Commons. This action procured him the see of Durham, through the influence of the duke, into which city he made a triumphant entry in June, 1675. His ambition did not allow him to remain peaceably in this situation, for he continued his political intrigues, and acted a conspicuous part in the distracted times, until the revolution, when he was excepted out of the general pardon, and obliged to fly to Holland. He returned the day before the expiration of the term allowed for taking the oaths to the new government, and swore allegiance without scruple, at Guildhall. He succeeded at the death of his elder brother, Thomas Lord Crewe, to the barony of Stene, and was summoned to parliament both as baron and bishop, being the first instance in England of such an union of a temporal and spiritual peerage. "The remainder of his life was spent in comparative retirement, or in vain aspirations after power and influence." Notwithstanding his restless and ambitious character, he was most charitable and beneficent; and, among other noble acts, founded that important establishment called "Crewe's Charity," at Bamborough. He expired at Stene, September 18, 1722, aged eighty-nine, and was buried in the church of that parish, where he had previously raised "a beautiful chapel and an elegant monument." For an interesting memoir of him, see Surtee's History, &c. of Durham, vol. i. p. cxviii.

12. The HON. HENRY COMPTON was a younger son of Spencer, Earl of Northampton. About 1649 he entered a student of Queen's College, Oxford, where he continued about three years. After the restoration of King Charles, he became a cornet in the army, but being persuaded to take orders, he went to Cambridge, where he was created A. M. In 1667 he was made master of the hospital of St. Cross, near Winchester. On the 24th of May, 1669, he was admitted a canon of Christ Church, and in the

same year took his degrees in divinity. On the 6th of December, 1674, he was consecrated Bishop of Oxford; in 1675 was made dean of the chapel royal, and in December of the same year translated to London, and also made a privy counsellor. From this office and also from the deanery of the chapel royal he was dismissed on the accession of King James, and on the 6th of September, 1686, he was suspended from his episcopal office, for not removing Dr. Sharp of St. Giles's, for preaching against his majesty's declaration. He was released from his suspension in 1688, and was very active as a military commander, for which he was made a privy counsellor to King William; and, in September, 1689, was empowered to act as Archbishop of Canterbury; and in the same year he was made prolocutor for the upper house of convocation of the clergy. Dying, July 7, 1713, at Fulham, he was there interred. He published anonymously "*A Treatise of the Holy Communion*," London, 1677, 8vo.; "*Letter to the Clergy of the Diocess of London, concerning Baptism, the Lord's Supper, Catechism*," &c. London, 1679; a second Letter was printed; and afterwards came out four more, all printed on one side of a sheet of paper. He also translated "*The Life of Donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year* 1644 *to* 1665," London, 1667, written originally by Abbot Gualdi, in Italian. From the French he translated "*The Jesuits' Intrigues: with the private Instructions of that Society to their Emissaries*," London, 1669.

13. JOHN FELL was chiefly educated at the Free School of Thame in Oxfordshire; and at eleven years of age he was admitted student of Christ Church; he took the degree of B. A. in 1640, and that of M. A. 1643. Having about this time been in arms for King Charles, the parliamentary visitors turned him out of his place. After the restoration, he was made prebendary of Chichester, canon of Christ Church, 1660, and in November following was made dean, being then chaplain in ordinary to the king. In 1666, and for several years afterwards, he was vice-chancellor of the University. He was promoted to the bishoprick of Oxford in 1675, and permitted to hold the deanery of Christ Church in commendam. He died July 10, 1686, after a life devoted to study, the reformation of abuses, the restoration of religion, and the improvement of his college and cathe-

dral; and was buried in his church, where a monument was raised to him and inscribed with an epitaph by Dr. Aldrich. He rebuilt the episcopal palace at Cuddesden, and removed the "Great Tom of Christ Church," which he had previously had re-cast and enlarged, from the steeple in the cathedral, into the tower over the principal gate of the college, which he had also rebuilt. Besides these works he repaired and re-edified numerous other buildings, both in Oxford and elsewhere, and was otherwise so beneficent that he devoted almost his whole substance to works of piety and charity. He was author of the Life of Dr. Henry Hammond, 1660, and promoted a translation of Wood's "Historia et Antiquitates Universitatis Oxoniensis, &c." 1674, 2 vols. fol; a beautiful edition of St. Cyprian's works, revised and illustrated with notes, 1682; a celebrated edition of the Greek Testament, published first in small 8vo. at the Sheldon Theatre, reprinted at Leipzic in 1697 and 1702, and at Oxford 1703. Fabricius says he also published the excellent edition of Aratus, Oxford, 1672, 8vo. Besides these he was the author of several theological works. Wood says that while he was Dean of Christ Church, he published or reprinted a book every year, to distribute among the students of his college. Dr. Fell was as much distinguished by his benefactions as by the benevolence and utility of his writings. His prefaces to and editions of the "*Whole Duty of Man*," the "Ladies' Calling," and other writings by the same author, are manifestations of sound principles, a clear head, and a generous heart.

14. SAMUEL PARKER, D. D. was born at Northampton in 1640. His parents were strict Puritans, and educated their son in the same tenets. In 1656 he was sent to Wadham College and committed to the tuition of a rigid Presbyterian, where he signalized himself as one of "the most godly young men in the University." On the return of the king in 1660 he continued to declaim against episcopacy until he removed to Trinity College, when Dr. Bathurst made him a convert to a different opinion, and ever after he was a zealous advocate for the Church of England. About 1665 he was elected a fellow of the Royal Society, and in 1667 he was made chaplain to Archbishop Sheldon. In 1670 he was installed Archdeacon of Canterbury, and made D. D. On the 17th of October, 1686, he was consecrated Bishop

of Oxford, with permission to retain his archdeaconry in commendam. In 1687 he was forced on the Society of Magdalen's College as their president, by a mandate from King James; in which college he died March 29, 1687, and was buried in the south aile of the chapel. He was author of many works, among which are "*A free and impartial Censure of the Platonic Philosophy*," London, 1666. "*Disputationes de Deo et Providentiâ divinâ. Disp.* I. *An Philosophorum ulli, et quinam Athei fuerunt*," &c. London, 1678. "*An Account of the Government of the Christian Church in the first Six Hundred Years*," &c. London, 1683, 8vo. "*Reasons for Abrogating the Test imposed upon all Members of Parliament, October* 30, 1678." London, 1688; nearly two thousand copies of this book were sold in twenty-four hours after its publication.

15. TIMOTHY HALL, a native of the parish of St. Catherine, London, became a student of Pembroke College in 1654, under a Presbyterian master, where he took one degree. After the restoration he became rector of All-hallows, Staining, in Mark Lane. The bishoprick of Oxford was conferred on him in 1688, in consequence of his reading the king's declarations for liberty of conscience; but his nomination so offended the dean and canons that they refused to instal him, nor did the vice-chancellor or any one meet or congratulate him on his arrival. He was ordained by Baptista, Bishop of Man, who was then at Oxford, and died at Hackney, April 9, 1690, very poor, and was buried in the church there.

16. JOHN HOUGH succeeded in 1690, and as a recompense for his sufferings by the Roman Catholics he was allowed to retain the presidentship of Magdalen College in commendam. He was translated to Lichfield: in my history of that cathedral, further particulars of this prelate will be found.

17. Some account of BISHOP TALBOT, who was translated to Salisbury in 1715, will be found in my history of that cathedral.

18. 19. Bishops POTTER and SECKER. Accounts of these prelates will be found in the History of Canterbury Cathedral, to which they were both translated.

20. JOHN HUME. A biographical account of this bishop is given in the History of Salisbury Cathedral, where he afterwards presided.

21. ROBERT LOWTH was the son of William Lowth, rector of Buriton in

Hampshire. He was educated at Winchester School, where he gave an early specimen of his abilities, in a poem intitled "The Genealogy of Christ, as it is represented on the East Window of Winchester College Chapel." In 1741 he was elected Professor of Poetry to the University, and gave lectures on Hebrew poetry, by which he acquired great reputation. His first preferment in the church was to the rectory of Ovington, which he received from Bishop Hoadly, who also conferred on him the archdeaconry of Winchester in 1750, and in 1753 the rectory of East Woodhay, in Hampshire. He received the degree of D. D. in July 1754, which the University conferred in the most honourable manner. In 1755 he went to Ireland as first chaplain to the Marquis of Hartington, where he had the offer of the bishopric of Limerick, but exchanged it with Dr. Leslie, for his prebendship of Durham, and rectory of Sedgefield. In 1765 Dr. Lowth was elected fellow of the Royal Societies of London and Gottingen, and in June, 1766, he was promoted to the see of St. David's, about four months after which he was translated to that of Oxford. In 1777 he was again removed, and appointed to succeed Dr. Terrick in the see of London. The king offered him the archbishoprick of Canterbury, but this he declined. He died November 3, 1787, aged seventy-seven, and was buried at Fulham. He was author of a variety of works. In 1753 he published his Lectures under the title "*De Sacra Poesi Hebræorum Prælectiones Academicæ*," an enlarged edition of which appeared in two vols. 8vo. 1763. In 1758 he published his "*Life of William of Wykeham*," 8vo. and in 1762. "*A short Introduction to English Grammar.*" His celebrated controversy with Warburton, and the "Letters" to which it gave rise, are well known. "*Isaiah: a new Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory,*" was published in 1778. It is the last of his literary labours, and occasioned the celebrated Philip Skelton to say, that "Lowth on the Prophecies of Isaiah is the best book in the world, next to the Bible."

22. JOHN BUTLER, D. D. was born at Hamburgh, December, 1717, and in his early days was private tutor in the family of Mr. Child, the banker. He became a popular preacher in London, and being introduced to Mr. B.

Legge, he assisted that gentleman in his political controversy with Lord Bute, and otherwise was of service to him. Dr. Hayter, Bishop of London, appointed him his first chaplain, and about the same time he obtained the living of Everley in Wiltshire. Lord Onslow procured him the appointment of king's chaplain, and he was made a prebendary of Winchester. He wrote several pamphlets in support of Lord North's administration, for which he was rewarded with the archdeaconry of Surrey. He also procured a degree of D. D. from the Archbishop of Canterbury. In 1777 Lord North advanced him to the see of Oxford, although he had never been graduated at either of the Universities. In 1788 he was translated to Hereford, where he died, December 10, 1802. Butler wrote and published many Sermons, &c. which he collected and reprinted in 1801, under the title of *Select Sermons:* to which are added *two Charges to the Clergy of the Diocess.* These he styles "posthumous." His political tracts were numerous, and many of them published anonymously.

23. EDWARD SMALLWELL, D. D. was translated to Oxford from St. David's in 1788, to which see he had been appointed in 1783. He was chaplain to the king in 1766, made canon of Christ Church in 1775, and obtained the degree of D. D. He was also rector of Batsford in Gloucestershire, and died at his palace at Cuddesden, in 1799.

24. JOHN RANDOLPH, the youngest son of Dr. Tho. Randolph, president of Corpus Christi College, Oxford, was born in 1749, and took the degree of A. M. in 1774; B. D. in 1782; and D. D. by diploma, in 1783. In 1776 he was appointed prælector of poetry, and in 1782 regius professor of Greek. In the same year he was made a prebendary of Salisbury, and in 1783 became canon of Christ Church, regius professor of divinity, and rector of Ewelme. In 1799 he was advanced to the see of Oxford, from which he was translated to that of Bangor. In 1809 he was transferred to London. He was author of many sermons and charges. One of his last works was a report of the progress of the National School Society. "*De Græcæ Linguæ Studio Prælectio habita in Schola Linguarum*, 1783. *Concio ad Clerum in Synod. provinciali Cantuariensis Provinciæ ad D. Pauli*," 1790. He died suddenly, July 28, 1813. He was dean of the chapel royal,

visitor of Sion College, provincial Dean of Canterbury, one of the governors of the Charter House, and trustee of the British Museum.

23. CHARLES Moss was successor in this see to John Randolph; he was also chancellor of Bath and Wells, prebendary of Salisbury, and rector of Therfield in Hertfordshire. He was of Christ Church College, and created A.M. in 1786; and B.D. and D.D. in 1797. He had broken a bloodvessel some time previous to his death, from the effects of which he never recovered. He died at Cuddesden, December, 1811, and was buried in the cathedral, leaving his splendid furniture for the use of his successors. He likewise bequeathed £42,000 to each of the daughters of a sister, and £3,000 in aid of three schools upon Bell's system.

24. WILLIAM JACKSON was the younger son of Dr. Jackson, an eminent physician at Stamford. At an early age he was sent to Westminster School, where he was elected a king's scholar in 1764. In 1768 he was elected a student of Christ Church, Oxford. At the University he obtained the chancellor's prize for Latin verse, while he was an under-graduate. He received the degrees of B.A. M.A. and B.D. successively; and distinguished himself as rhetoric reader and censor. He received from the Archbishop of York the situation of chaplain, and in 1780 the same patron procured him a stall at Southwell, another at York in 1783, and the rectory of Beeford in Yorkshire. In the same year he was appointed regius professor of Greek; and soon afterwards, a curator of the Clarendon press. About the same time he was nominated a preacher to the Society of Lincoln's Inn. In 1799 he was promoted to a canonry in Christ Church, and took his degree of D.D. His brother, Dr. Cyril Jackson, having refused the offers of preferment made to him by the Prince Regent, he, on the death of Dr. Moss, bestowed the bishoprick of Oxford on Dr. William Jackson, December, 1811, who unfortunately did not long enjoy his elevation; for a painful and protracted complaint brought him to the grave, December 2, 1815, at the age of sixty-five. He was succeeded by

25. The HONORABLE EDWARD LEGGE, the present dignified and learned prelate.

CHAP. V.

BIOGRAPHICAL ACCOUNTS OF THE DEANS OF OXFORD.

---

1. JOHN HYGDEN, or HIGDON, took the degree of D. D. November 29, 1513; and in 1516 became president of Magdalen College: in 1524 he was appointed prebendary of Wighton in Yorkshire: and in the same year was made Dean of Cardinal College. In 1532 the Society of Cardinal College being refounded by the king, under the title of "King Henry VIII.'s College in Oxford," Hygden was continued Dean, but this dignity he enjoyed only a few months. He was succeeded by

2. JOHN OLIVER, who, on the 23d of June, 1522, was made Dr. of Civil Law. He was one of the commissioners who deprived Bishops Heth of Worcester, and Day of Chichester, of their sees. In 1532 he succeeded Hygden in the deanery of Christ Church. He afterwards became master in Chancery and prebendary of Teynton Regis cum Yalmeton in Wiltshire. He died in Doctors' Commons, London, in May, 1552, and left most of his property for charitable purposes.

3. RICHARD COX was born at Whaddon in Buckinghamshire, and was educated at Eton School. In 1519 he was elected a scholar of King's College, Cambridge, where he took the degree of B.A. Soon afterwards he went to Oxford, and was made one of the junior canons of King Henry VIII.'s College. In 1526 he became A. M. but was obliged to leave the University on account of espousing the opinions of Luther, and soon afterwards he became master of Eton. In 1537 he took the degree of D. D. at Cambridge, and was made Archdeacon of Ely. In 1543 he was appointed Dean of the Cathedral of Oseney, which being translated

to Oxford in 1545, he retained his situation, and became the first Dean of Christ Church Cathedral. In 1547 he was chosen chancellor of the University, and on the 6th of July, 1548, was installed a canon of Windsor. About the same time he was made an almoner to the king, Dean of Westminster, and privy counsellor. On the accession of Queen Mary, he was deprived of his deaneries and put into the Marshalsea, whence he was released in 1559, and retired to Frankfort. When Queen Elizabeth came to the crown, he returned to England; and December 21, 1559, was appointed to the Bishoprick of Ely. He wrote several theological essays, and translated the Evangelists, and some of St. Paul's epistles.

4. RICHARD MARSHALL, or MARTIALL, took the degree of B. A. in 1552, and in 1553 was made dean, and about the same time prebendary of Winchester. Being a zealous reformer, he was ejected from his deanery by Queen Mary. Hoping to recover this, he recanted, but not succeeding, retired into Yorkshire, where he died.

5. GEORGE CAREW in the early part of his life travelled abroad, and on his return took orders, and was made Dean of Bristol in 1552; at the same time having several preferments to canonries and prebendal stalls. In 1559 he was made Dean of the Chapel Royal, by Queen Elizabeth, who also appointed him Dean of Windsor, and of Christ Church, and master of the Savoy. He was deprived of the deanery of Bristol, but re-appointed to it in 1560, when he acquired the Deanery of Exeter. In 1561 he resigned that of Christ Church, Windsor in 1572, and in 1580 that of Bristol. Dying in 1585, aged eighty-five, he was buried in St. Giles's Church, London.

6. THOMAS SAMPSON was born about 1517. He was educated at Oxford and removed to London, where he studied law in the Temple, and where he became a convert to the reformed religion. In 1549, having been ordained by Archbishop Cranmer and Bishop Ridley, he became a popular preacher. In 1552 he was made Dean of Chichester. He was offered the bishoprick of Norwich in 1560, but declined it, from his religious principles. Having taken the degree of B. D. he was installed Dean of Christ Church in 1561. Opposing himself to the customs and

usages of the church and college by his hostility to organs, vestments, &c. after many admonitions he was removed from his deanery in 1564. Some time after he became master of Wigeton's hospital at Leicester, where he died April 9, 1589. He wrote several theological works.

7. THOMAS GODWYN was born at Okingham in Berkshire, 1517, and about 1538 was sent to Oxford. In 1544 he was elected probationer of Magdalen College, and the year after was made perpetual fellow. He was then B.A.: and obtained the degree of A.M. 1545; and of B.D. 1555. When Queen Elizabeth ascended the throne, he took holy orders, and was made Dean of Christ Church in 1565, and was next year advanced to the deanery of Canterbury. In 1584 he was consecrated Bishop of Bath and Wells. He died at Okingham, November 19, 1590, aged seventy-three, and was buried in the parish church.

8. THOMAS COWPER, or COUPER, was a native of Oxford, and educated at the grammar school of Magdalen College, where he was a chorister. In 1539 he was elected a probationer, and the year following perpetual fellow. He soon became master of the school, and gave up his fellowship. On Elizabeth's accession he took degrees in divinity; in 1567 was made Dean of Christ Church, and some years after vice-chancellor of the University. In 1569 he was made Dean of Gloucester, and in 1570 was appointed Bishop of Lincoln, whence he was translated to Winchester in 1584. See "History, &c. of Winchester Cathedral."

9. JOHN PIERS was next advanced to this deanery from that of Chester, and successively promoted to Rochester, Salisbury, and York. (See Histories, &c. of the two latter Cathedrals.)

10. TOBIAS MATHEW succeeded Piers in this deanery, and also in the archiepiscopal see of York. (See "History, &c. of York Cathedral.")

11. WILLIAM JAMES was a native of Sandbach in Cheshire. In 1559 he was admitted student of Christ Church, and took the degrees in arts. He afterwards entered into holy orders, and became divinity reader of Magdalen College. In 1572 he was made master of University College; and appointed Dean of Christ Church in 1584. In 1596 he was promoted to the Deanery of Durham, and in 1606, to the bishoprick; in

which office he died, May 11, 1617, and was buried in the cathedral of that see. He published several sermons.

12. THOMAS RAVIS, or RAVYS, was born at Malden in Surrey. He was a king's scholar of Westminster, and became a student of Christ Church in 1575. In 1592 he was made prebendary of Westminster, and in 1594 Dean of Christ Church. Next year he became D. D. and vice-chancellor. In 1604 he was consecrated Bishop of Gloucester, and was translated to London, in 1607. He died in 1609.

13. JOHN KING or KYNG, a native of Wormhale in Buckinghamshire, was educated at Westminster, and became a student of Christ Church in 1576. Having taken the degrees in arts, and entered into holy orders, he was made chaplain to Queen Elizabeth, and in 1590 became Archdeacon of Nottingham. He afterwards was appointed chaplain to Lord Keeper Egerton, and had the deanery of Christ Church bestowed on him in 1605. In 1611 he was made Bishop of London by King James, who used to call him "the *King of Preachers.*" After he became Bishop, he continued to preach regularly every Sunday. He died, March 30, 1621, aged sixty-two.

14. WILLIAM GODWYN, or GOODWYN, was sub-almoner to Queen Elizabeth in 1590, at which time he had a benefice in Yorkshire. In 1605 he was chancellor of York, and advanced to this deanery in 1611. In 1616 he was appointed Archdeacon of Middlesex, and dying in 1620, aged sixty-five, was buried in this cathedral.

15. RICHARD CORBET. See Bishop Corbet, and "History, &c. of Norwich Cathedral."

16. BRIAN DUPPA. See "History, &c. of Salisbury Cathedral."

17. SAMUEL FELL, D. D. was born in London, 1594, and was elected a student of Christ Church in 1601. In 1608 he took the degree of A. M. and served the office of proctor in 1614. The following year he was admitted B. D. and about the same time became minister of Freshwater in the Isle of Wight. In May 1619, he was installed canon of Christ Church, and the same year became D. D. being at that time chaplain to King James. In 1626 he was made prebendary of Worcester, which was at

that time annexed to the Margaret professorship of divinity. Having renounced the tenets of Calvinism, he was appointed Dean of Lichfield, 1637, and the following year Dean of Christ Church. In 1645 he was made vice-chancellor, from which office, as well as his deanery, he was ejected by the parliamentary visitors, who were so exasperated at him for his loyalty that he was obliged to abscond to save his life. He died, Feb. 1, 1648-9, and was buried in the chancel of Sunningwell Church, where he was rector.

18. EDWARD REYNOLDS was translated from this deanery to the bishoprick of Norwich, January 6, 1660. In the account of that cathedral there are some notices of him.

19. JOHN OWEN was some time a member of Queen's College, and afterwards became minister of Fordham and vicar of Coggeshall. He was appointed Dean by the Parliament, and was nominated vice-chancellor of this University; but in 1659 he was deprived of his deanery, and then retired to Stadham in Oxfordshire. He died at Ealing, August 24, 1683, aged sixty-six.

20. GEORGE MORLEY was born in London, 1597, and became a student of Christ Church in 1615, where he took the first degree in arts, 1618, and that of M. A. in 1621. He afterwards became chaplain to the Earl of Caernarvon, in which situation he continued until 1640, when he was presented to the rectory of Hartfield in Sussex, which he afterwards exchanged for that of Mildenhall in Wiltshire. Before this exchange could be effected he received a canonry in Christ Church, 1641; but from this situation he was ejected in 1647, when he retired to Holland; and on the return of King Charles he was appointed Dean of Christ Church, from which he was translated to the bishoprick of Worcester the same year. He afterwards became dean of the chapel royal, and was afterwards promoted to the see of Winchester in 1662. Dying at Farnham, October 29, 1684, aged eighty-six, he was buried in his cathedral. See "Winchester Cathedral."

21. JOHN FELL. See Bishop Fell.

22. JOHN MASSEY was born at Patney in Wiltshire, and was originally of

University College, but became afterwards fellow of Merton College, took the degree of A. M. in 1675, and was proctor in 1684. After James II. became king, he was advanced to the deanery of Christ Church; but upon the arrival of the Prince of Orange he was obliged to withdraw to London, and afterwards retired to France, where he became confessor to the Convent of Blue Nuns at Paris. He died, August 11, 1715, aged sixty-five, and was buried in the Convent Chapel.

23. HENRY ALDRICH was admitted of Christ Church, Oxford, in 1662; in 1681 was installed a canon, and in 1689 had the deanery conferred on him. Besides his literary attainments, he acquired some eminence for his skill in architecture and music. The three sides of Peckwater Square, the chapel of Trinity College, and church of All Saints, were designed by him. He composed many services for the church, and made considerable collections for a History of Music, which are deposited in the College Library. He printed "Elements of Architecture," in Latin, which was translated and reprinted in 1789, 8vo. "Xenophontis Memorabilium, lib. iv." 1690, 8vo. "Xenophontis Sermo de Agesilao," 1691, 8vo. "Aristeæ Historia 72 interpretum," 1692, 8vo. &c. &c. with several controversial tracts. He was buried in this Cathedral, in December, 1710.

24. FRANCIS ATTERBURY was installed dean of this cathedral, September 27, 1711; previous to which he had been chaplain to King William and to Queen Anne; lecturer of St. Bride's; archdeacon of Totness, 1700; Dean of Carlisle, 1704; canon residentiary of the church of Exeter, and preacher at the Rolls Chapel. In 1713 he was promoted to the bishoprick of Rochester and deanery of Westminster; and in 1722 was committed to the Tower on a charge of high treason, where he remained until 1723, and was then, on the passing of a Bill of Pains and Penalties against him, obliged to leave the country. He died at Paris, February 15, 1731-2. The writings of this prelate have been popular.

25. GEORGE SMALLRIDGE, a native of Lichfield, was elected a student of Christ Church in 1682, and in 1693 was made a prebendary of Lichfield. In the year 1711 he was made canon of Christ Church, and in 1713 he succeeded Atterbury in the deanery. Next year, he was consecrated Bishop of

Bristol, with permission to hold his deanery in commendam. He died September 27, 1719, and was buried at Bristol.

26. HUGH BOULTER, originally of Christ Church, and afterwards fellow of Magdalen College, succeeded to the deanery, 1719, which he held in commendam with the bishoprick of Bristol; and was promoted to the primacy of Ireland in 1724. He died in London, September 28, 1742, and was buried in Westminster Abbey Church. He left £1000 to Christ Church to be applied for the founding of five exhibitions, to be distributed among five of the poorest and most deserving of the commoners, and also £500 for purchasing an estate to be distributed to five servitors. In 1769, were published "Letters written by his Excellency Hugh Boulter, D. D. Lord Primate of all Ireland, &c. to several Ministers of State in England," and some others, containing an Account of the most interesting Transactions which passed in Ireland from 1724 to 1738.

27. WILLIAM BRADSHAW was born at Abergavenny in 1671, and was installed Dean, September 17, 1724, being at the same time Bishop of Bristol, and holding his deanery in commendam. He died December 16, 1732, and was buried in Bristol Cathedral.

28. JOHN CONYBEARE was born at Pinhoe, near Exeter, January, 1691. Having gone through the different gradations of fellow, B.A. A.M. prælector, deacon, priest, he procured the curacy of Fetcham in Surrey, which he relinquished in about a year. In May, 1724, he was presented to the rectory of St. Clement's in Oxford, and afterwards to that of Exeter College. He was promoted to the deanery of Christ Church in 1733, which he held in commendam, after his advancement to the see of Bristol, in 1751, where he died in 1755, and was buried in the cathedral. From his early life Dr. Conybeare was distinguished for his acquirements; and the numerous theological essays and moral discourses, which he has left, are proofs of his merit as a scholar and sincerity as a christian.

29. DAVID GREGORY was appointed Dean, May 18, 1756. He was also made professor of modern history and languages, prolocutor of the lower house of convocation, and master of Sherborne Hospital, near Durham. He died in 1767, and was buried in Christ Church Cathedral.

30. WILLIAM MARKHAM was promoted to the deanery, October 23, 1767. He was appointed preceptor to the Prince of Wales in 1771, and was also made Bishop of Chester; but held his deanery in commendam until his translation to York in 1776. See "History of York Cathedral."

31. LEWIS BAGOT succeeded in 1727, and held the deanery in commendám after his advancement to the see of Bristol in 1782; he was translated to Norwich in 1783, in the account of which cathedral more extended notices of him will be found.

32. CYRIL JACKSON was a student of this house, and in 1771 was appointed subpreceptor to the Prince of Wales, and to the Duke of York, being at the same time preacher of Lincoln's Inn. He became a canon of Christ Church in 1777, and was preferred to this deanery, June 27, 1783, where he presided till 1807, when he was succeeded by the present Dean,

33. CHARLES HENRY HALL, D. D.

THE MONUMENTS of this church are neither very antient, very fine, or numerous. Besides those for Bishop King, Prior Philip, and Lady Montacute, and that ascribed to St. Frideswide, there are none distinguished for architectural or sculptured beauty, or interest. The situations of the following are referred to by letters in the ground plan.

a. An altar tomb, of stone, surmounted by a succession of canopies, niches, &c. and a small chamber, or oratory, at top, all of wood. These are the works of different dates: as the carved wood is evidently of a later style and character than the tomb. The latter appears to have had the effigies of a man and woman cut in brass, and inlaid in the upper stone. It has been supposed by Willis, and other writers, that these were intended to commemorate the parents of St. Frideswide.[2]

[2] Near this monument was deposited in 1552, the body of Catharine, the wife of Peter Martyr, the reformer, who visited England in the time of Henry VIII., and became a canon of Christ Church in 1550; but left this country on the accession of the sanguinary Queen Mary, and died at Zurich in 1562. The counsellors of that female tyrant had this deceased heretic tried, condemned, and her remains torn from the earth, and thrown into a dunghill. They were again, however, taken up in 1561, and deposited in their original grave, with much ceremony, by the direction of Archbishop Parker, and Grindal, Bishop of London, &c.

b. An altar tomb, sustaining the effigy of a female, said to represent and commemorate *Elizabeth*, daughter of Peter de Montford, and wife of *William de Montacute*, who died "on Tuesday after the feast of the Blessed Virgin, 1355."[3] She directed that a chantry should be founded, at the place of interment, for two "secular priests" to celebrate divine service daily, for the repose of her own soul, and for the souls of John Bokingham, Bishop of Lincoln, and all her parents and friends.

c. An altar tomb with three lofty canopies, adorned with pinnacles, pediments, crockets, finials, &c., and sustaining an effigy of an ecclesiastic, but without pastoral staff or crozier. This monument is said by some writers to commemorate Prior Guymond, or *Prior Philip*, who died about 1190. By the style of the ornaments I am inclined to ascribe it to the latter person.

d. An altar tomb with a recumbent effigy of a man in armour, reputed to be that of *Sir Henry de Bathe*, justiciary of England, in the time of Henry III.; but the figure and workmanship are much later, and are in very bad style.

f. A monument to the memory of "*James Souch*, or *Zouch*, who died 1503." By his will he directs his executors to inter him under the window of the north transept, where a tomb was to be raised to his memory. He "bequeaths £30 to the convent for vaulting or adorning this part of the church, and 40*s*. to the prior for his grave."[4] The device of an inkhorn and pencase is repeated on the sides and front of this tomb.

i. A monument to Bishop King is of the altar form, inserted in the wall beneath one of the old windows. It was originally placed in the choir, but removed to its present station when the choir was repaved.

[3] Dugdale's Baronage, i. 410. 727.

[4] Willis's History, &c. of Cathedrals, ii. 410.

A

LIST OF BOOKS, ESSAYS, AND PRINTS,

THAT HAVE BEEN PUBLISHED RELATING TO

OXFORD CATHEDRAL;

ALSO

A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHOW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

THE chief historical information relating to the Monastery of St. Frideswide is to be found in the old historians and chroniclers, to whose labours modern writers are certainly much indebted, and from whose works many have made copious extracts, without discrimination or qualification.

The religious zeal and superstitious credulity of those annalists and biographers, often led them to make assertions which are not always founded in fact or probability, but prompted them at the same time to record many particulars which would otherwise have been lost; and it is to them we are principally indebted for what we know concerning the ancient state of religion, as well as the ecclesiastical architecture of this country.

William of Malmsbury, who wrote in the twelfth century, narrates the story of St. Frideswide—the burning of the Danes in the church—its re-edification by Ethelred, &c. in his "*De Gestis Regum Anglorum*," lib. iv. published in "*Rerum Anglicarum Scriptores post Bedam præcipui, ex vetustissimis codicibus manuscriptis nunc primum in lucem editi, Francofurti M.D.C.I.*" His account is inserted, amongst other documents relating to the Monastery, in Dugdale's "*Monasticon.*" Malmsbury tells us, *Legi ego scriptum, quod in archivo ejusdem ecclesiæ continetur, index facti.*

From "*Domesday Book*," a record of high antiquity and undoubted authenticity, we learn what landed property belonged to the establishment at the time that work was compiled.

William de Worcestre, in his "*Itinerarium*," written about 1480, but not printed till 1778, merely gives the length and breadth of the church in "gresses," or steps.

Two of the *Registers of St. Frideswide's Priory* are still preserved in Oxford: first, a manuscript, of a large folio size, written on two hundred and fifty-one leaves of vellum (besides a few transcripts of instruments on the leaves originally left blank), is in the Chapter-house of Christ Church. The second is smaller and imperfect at the end, and is preserved with Brian Twyne's MSS. (who gave it to the Society) in the library of Corpus Christi College. The arrangements and contents of these registers are given in the notes to Dugdale's "*Monasticon*," vol. ii. p. 142.

Gerard Langbaine, Provost of Queen's College, and keeper of the University Archives, made great collections for illustrating the History and Antiquities of Oxford. After his death, his MSS. in 9 vols. were published by *Anthony a Wood*. *Langbaine*, in 1651, published the "*Foundation of the University of Oxford*," 4to. This small work contains an account of various lands belonging to the Monastery of St. Frideswide, with their situation, boundaries, &c. and was mostly taken from the tables of John Scot of Cambridge.

Brian Twyne, who died early in the seventeenth century, made very considerable collections relating to the University and City of Oxford, which he bequeathed at his death to the University. Some references are made to these MSS. in the "*Monasticon.*" They were of much service to the celebrated *Anthony a Wood*, who was laborious and indefatigable in investigating the antiquities of Oxford. He sold 25 volumes of his manuscript collections to the university in 1692, and these have furnished materials for many subsequent publications.

Dugdale's "*Monasticon Anglicanum*," folio, the first volume of which was printed in 1655, the second in 1661, and the third in 1673, is a work expressly devoted to the elucidation and illustration of the religious establishments of this country. We accordingly find in the edition published in folio, 1817, "with large additions and improvements," vol. ii. p. 135, &c. a History of the Monastery of St. Frideswide and Christ Church Cathedral, from their foundation; with the principal

original documents whence the account has been drawn up. The chief of these are, 1. An Extract from William of Malmsbury:—2. "Ex Historia MS. Johannes Tinemuthensis," in Bib. Bodl. lib. xvii. c. 210, relating the story of St. Frideswide, and mentioning the foundation of the Nunnery:—3. Extracts "ex lib. incerti authoris de vita S. Frideswidæ virginis:—4. Ex MS. Gir. Langbaine:"—5. "Ex libro censuali vocato Domesday Book:"—6. "Ex Registro quodam Monasterii S. Frideswidæ:—7. An Inventory of the ornaments, plate, &c. belonging to the monastery; besides a number of charters, bulls, letters, visitations, prohibitions, &c.

In 1714, *John Ayliffe*, LL. D. published "*The ancient and present State of the University of Oxford*," 8vo. containing an account of its antiquity, sufferings from the Danes and others, an account of its colleges, halls, public buildings, &c.

Leonard Hutten, who was a canon of Christ Church, in a "letter on the Antiquities of Oxford," annexed to Hearne's "*Textus Roffensis*," relates some particulars respecting this monastery.

In 1749 *John Pointer*, M.A. published "OXONIENSIS ACADEMIA: *or the Antiquities and Curiosities of the University of Oxford*," Lond. Duodecimo. This work contains "*an account of all the public edifices, both ancient and modern*," chapels, parish churches, curiosities, customs, &c.

Sir John Peshall's "*Ancient and Present State of Oxford*," Lond. 1773, 4to. has a short notice of the monastery of St. Frideswide and Christ Church Cathedral. His work was compiled chiefly from Wood's collections, and from the same source he drew his materials for a "*History of the University of Oxford to the Death of William the Conqueror*," Oxford, 1772, 8vo.; and a continuation of the same "*to the Demise of Queen Elizabeth*," Oxford, 1773, 4to.

Wood's MSS. were published by *the Rev. John Gutch*, M.A. under the title of the "*History and Antiquities of the University of Oxford, in two Books, by Anthony a Wood*," Oxford, 1792, in two vols. 4to. the second being divided into two parts, or volumes. The same editor published another 4to. volume in 1786, entitled, "*The History and Antiquities of the Colleges and Halls*," by An. a Wood, to which he added an appendix, 1790. This work contains an account of various monuments, inscriptions, arms, &c. in the cathedral, 462-466.

A "*History of the Colleges, Halls, and Public Buildings attached to the University of Oxford, including the Lives of the Founders*," by *Alex. Chalmers*, F.S.A. 2 vols. 8vo. 1810. contains an ample account of the foundation of the college and cathedral, with a particular description of the present church, its monuments, &c. and a list of the principal livings in the gift of Christ Church; accompanied with "*a View of Christ Church from Christ Church Gardens*," and another of the "*Cathedral*."

No. III. of a "*Graphic and Historical Description of the Cathedrals of Great Britain*," by *James Storer*, 8vo. 1813, is devoted to a description of Oxford Cathedral, which is illustrated by eight plates and a plan:—viz. South-east View from the Cloisters:—North-west View:—Divinity Chapel:—East Side of Chapter House:—View in the Cloisters:—South Side of the Nave and Choir: North Aile of the Choir:—Tomb of Guymond.

In 1814, A "*History of the University of Oxford, its Colleges, Halls, and Public Buildings*," 2 vols. eleph. 4to. Printed for R. Ackermann, London; and contains plates *of the Chapter House, Mackenzie*, del. *J. Bluck*, sc.; *Part of Christ Church Cathedral*, being a View in the North Aile of the Choir, *W. Westal*, del. *W. Bennet*, sc.:—View of the Choir, *F. Nash*, del. *F. C. Lewis*, sc. These are coloured to imitate the original drawings.

"*The Oxford Guide*," 1818, and "*The New Oxford Guide*," 1817, contain some particulars of Christ Church and its cathedral; but nothing new or interesting.

"*Walks in Oxford, comprising an original, historical, and descriptive Account of the Colleges, Halls, and Public Buildings of the University*," 8vo. 1817, by W. M. Wade. A concise account of Christ Church is given, chiefly from Chalmers.

Among the more general works, where any thing relating to the ancient monastery of St. Frideswide or the cathedral of Christ Church is recorded, "*Leland's Collectanea*," written in the reign of Henry VIII., and first printed by Hearne in 1714-15, but reprinted in 1774, contains several particulars relative to the monastery. See vol. i. 46, 279; ii. 326, 418; iii. 268; iv. 72.

In Kennett's "*Parochial Antiquities*," Oxon. 1695, 4to. and second edition, are many charters, bulls, confirmations, ordinations, &c. relating to the monastery.

Among the documents preserved in *Rymer's* "*Fœdera*," the first volume of which was printed in 1704, are, "Clemens V^tus^ Papa suscipit Priorem et Conventum Sanctæ Frideswidæ Oxonii sub sua protectione." "Bulla Clementis Septimi Papæ de auctoritate supprimendi monasteria." "Litteræ Regis Henrici Octavi de Assensu suo pro suppressione Monasteriorum." "De Monaste-

riis suppressis et collegio Cardinalis Eborum concessis," &c. &c. These documents are reprinted in Dugdale's Monasticon.

The laborious Browne Willis, in his "*History of the Mitred Parliamentary Abbeys*," 2 vols. 8vo. Lond. 1719–20 and 21, gives some account of the Church and Priors of St. Frideswide; and in his "*Survey of the Cathedrals of England*," 3 vols. 4to. 1727, 1730, and 1733, is an account of the establishment of the Bishoprick, with the endowment and alienation of its lands.

In Wilkins's "*Concilia Magnæ Britanniæ*," published in 4 vols. fol. 1736, are various deeds, charters, grants, &c. made to the monastery and cathedral.

Bishop Tanner's "*Notitia Monastica; or an Account of all the Abbeys, Priories, and Houses of Friars, formerly in England and Wales*," first published by John Tanner in 1744, and "*reprinted with many additions*," by James Nasmyth, M. A. 1787, contains a brief account of St. Frideswide's Monastery, with a copious list of authorities and transcripts of many original documents.

In King's "*Munimenta Antiqua*," vol. iv. published in 1805, are a few remarks intended to prove the author's favourite theory of the Saxon origin of the older parts of the church. Five plates are given in illustration of the remarks:—viz. 1. East Side of the North Transept:—2. Part of the North Side of the Choir, omitting the Closets and Stalls:—3. North Side of the Choir in its original state:—4 and 5. "Saxon Capitals." These are very inaccurate, and therefore very improper to describe or make any inferences from. Mr. King indeed was a theorist on most subjects of antiquity, and consequently a very dangerous guide.

ACCOUNTS OF THE PRIORS, BISHOPS, &c.

"*A Catalogue of the Bishops of England*," by Fras. Godwin, first published in English in 1601, and reprinted in Latin in 1616, under the title "*De Præsulibus Angliæ*," was again republished, with additions and corrections by William Richardson, in 1743, contains a list of the Bishops and Deans of Oxford, with some account of the foundation of the monastery.

"*Fasti Ecclesiæ Anglicanæ*," by Le Neve, Lond. 1716, contains also a list of its bishops, deacons, archdeacons, and canons.

In Roberts's "*Letters and Miscellaneous Papers*," 4to. Lond. 1814, is a list of the priors and biographical sketches of the first thirteen deans of Christ Church.

In Wood's "*Athenæ Oxonienses*," comprehending his "Fasti," new ed. by Philip Bliss, in four vols. 4to. Lond. 1820, are biographical accounts of most of the bishops and deans of this church.

In the "*Monasticon*," already referred to, is a list of priors, bishops, and deans.

ENGRAVED VIEWS OF THE CHURCH AND OF ITS MONUMENTS.

In addition to those prints already specified, the following are published in *Willis's* "*Survey of the Cathedrals*," 4to. 1742. vol. ii. 402, An "Ichnography or Platform of the Cathedral Church," with reference to the monuments, &c. showing four arches of the western part of the church, and part of the "cloysters pulled down when the colledge was built, to make room for lodgings;" also, "The North Prospect of the Cathedral Church," engraved by *Cole*.

In Carter's "*Antient Architecture of England*," fol. 1795, is a plate, No. XXVIII. containing an elevation of one compartment of the North Transept, with plan and details; also a concise description of the same, and a statement that it was built in 1004.

In No. 1. of "*Cathedral, Collegiate, and Abbey Churches*," by J. C. Buckler, 4to. 1816, is an interesting and well chosen view of "Christ Church Cathedral" from the South-east, showing the Chapter House, &c. also a description of the Church.

Malton's "*Views of Oxford*," fol. Lond. 1810, contains "the West Front of Christ Church," "Christ Church from the Chaplain's Court," and "the Cathedral of Christ Church."

"*Specimens of Gothic Architecture*," by F. Mackenzie and A. Pugin, 4to. Lond. contains "Arch and Capitals, North Transept, Oxford Cathedral." "Upper Window in North Transept." Statue of Cardinal Wolsey under a canopy. Pendant in the Choir of the Cathedral.

In the Oxford Almanack for 1724, is a Bird's-eye View of the whole College from the North-west angle, with full length portraits of King Henry VIII., Cardinal Wolsey, and two other founders and benefactors in the foreground. This, and the following subjects marked with O. A. R. are re-engraved by Mr. J. Skelton, for his useful work of "Oxonia Antiqua Restaurata."

A Bird's-eye View of Christ Church Buildings, including the North Side of the Cathedral, was engraved by J. Harris, from a drawing by W. Williams, for the Ox. Alm. 1725, O. A. R.

" South-east View of Christ Church" from the Meadows, in which the Spire of the Cathedral only is shown, for the Ox. Alm. 1776, O. A. R.

" Christ Church from the Meadows," engraved by *Basire*, from a drawing by *Turner*, for the Ox. Alm. for 1799, O. A. R.

" South-east View of Christ Church Cathedral," *Edward Dayes*, del. *James Basire*, sculp., for the Ox. Alm. Engraved in a coarse, open style, but correct in proportions. O. A. R.

" View of the Cathedral of Christ Church, and part of Corpus Christi College;" *J. M. W. Turner*, del. *James Basire*, sc. for the Ox. Alm. This is incorrect in proportions and details, and only shows the Tower, and part of the East End.

" The Cathedral of Christ Church, from the Dean's Garden;" *M. A. Rooker*, del. et sculp.

In Dugdale's " Monasticon Anglicanum," Lond. 1817. vol. ii. is a view of " Christ's Church Cathedral, from the Dean's Garden; drawn and etched by *J. Coney*."

ENGRAVED PORTRAITS OF THE BISHOPS AND DEANS.

ROBERT KING: a full length, from the painted glass, *William Towler*, sc.

JOHN HOWSON*: fol. *M. Dro*, (eshout).

NATHANIEL CREW: 1. *Kneller*, pinx. 1698, *J. Faber*, sc. mez. 1727—2. large fol. *D. Loggan*, sc.—3. large mez. *F. Place*;—4. fol. *R. White*.

HENRY COMPTON*: 1. *J. Riley*, pinx.—*Isaac Becket*, sc. mez.—2. large fol. *D. Loggan*, 1679; —3. *Hargrave*, pinx.—*J. Limon*, sc. mez.—4. *J. Smith*, 4to. mez.

JOHN FELL, with John Dolben and Richard Allestree. *P. Lely*, pinx. *D. Loggan*, sc.

JOHN HOUGH, see History, &c. of Lichfield Cathedral:—1. *Dyer*, pinx. *Faber*, sc.—2. mez. engraved by *Heath*, from the same picture in Wilmot's Life of the Bishop, 4to. 1812. 3. *Riley*, pinx. *Williams*, sc.—4. mez. prefixed to his " Life," by Wilmot. *Kneller*, pinx. *Car. Watson*, sc. In the same volume is a view of his monument in Worcester Cathedral, and a representation of the Bass relief, on a Tablet.

WILLIAM TALBOT, as chancellor of the Order of the Garter: 1. *Kneller*, pinx. *Faber*, sc.—2. *Kneller*, pinx. *Vertue*, 1720, fol. A third in Hutchinson's History of Durham.

JOHN POTTER*: oval frame, large fol. *Dahl*, pinx. *G. Vertue*, sc. 1727, ha. len. large fol.—*T. Gibson*, pinx. *Vertue*, sc. an etching. See History of Salisbury Cathedral.

THOMAS SECKER: *Hudson*, pinx. *M'Ardell*, sc. mez.—oval frame, *T. Willes*, pinx. *M'Ardell*, sc. 1747, mez.

ROBERT LOWTH, sitting with the Hebrew Bible before him, large fol. *R. E. Pine*, pinx. *J. K. Sherwin*, sc. 1777. The first impression was inscribed " Bishop of Oxford."

DEANS.—JOHN CONYBEARE*, as Bishop of Bristol, 4to.

JOHN KING*, 4to. 1. *F. Delaram*, sc.—2. 4to. *N. Lockey*, pinx. *S. Pass*, sc.

BRIAN DUPPA*, prefixed to his " *Helps to Devotion*," 1674, 12mo. *R. White*, sc. See History, &c. of Salisbury Cathedral.

GEORGE MORLEY*: *P. Lely*, pinx. *R. Tompson*, sc.—in Birch's " *Lives*," *Lely*, pinx. *Vertue*, sc. 1740.—sitting in a chair. See History of Winchester Cathedral.

JOHN FELL. See Bishop Fell.

HENRY ALDRICH*: *Busch*, sc.—in Hawkins's " Hist. of Music," *G. Kneller*, pinx. *J. Caldwell*, sc. oval, *Kneller*, *Heath*, prefixed to Elements of Civil Architecture, 8vo. 1813. Oval, mez. *Kneller*, pinx. 1696. *Smith*, sc.

FRANCIS ATTERBURY*: oval, ad vivum, *Faber*, sc. mez.—4to. *Faber*, sc. mez.—*Kneller*, pinx. *Vr. Gucht*, sc. fol.—oval, 8vo. *Vr. Gucht*, *Kneller*, 1718, *J. Simon*, sc. mez. *J. Smith*, sc. large fol. mez. prefixed to his " Sermons," 8vo. *Vertue*, sc. 1735, *G. White*, sc.

HUGH BOULTER*, Archbishop of Armagh, 1724: own hair, sitting, holding a book, mez. *W. Ashton*, pinx. *T. Beard*, 1728, whole length, several persons attending as on a visitation, sh. mez. *F. Bindon*, pinx. 1742. *J. Brooks*, sc.

WILLIAM MARKHAM*: three quarters, standing, holding a square cap, sh. mez. *Reynolds*, del. *J. R. Smith*, sc. 1778.—another in a canonical habit; anonymous.

* Portraits of all whose names are distinguished by an *, are hung up in the Hall of Christ Church College, where are also those of Bishops Corbet, Bancroft, Smallwell, and Jackson; Deans Ravis, Smallridge, Fell, Bradshaw, Bagot, Jackson, and Canon Burton. *Oxford Guide.*

A CHRONOLOGICAL LIST

OF

THE PRIORS OF ST. FRIDESWIDE AND BISHOPS OF OXFORD,

WITH

CONTEMPORARY KINGS OF ENGLAND.

No.	PRIORS.	Admitted.	Died or Translated.	Buried at	Kings.
		NORMAN DYNASTY.			
		From	To		
1	Guimond, or Wimund....	..... [1] 1111	..... 1130 or 1141	Oxford	Henry I.
2	Robt. de Cricklade, alias Canutus	1150	———	———	Henry II.
3	Philip	1180	———	———	Richard I.
4	John	1191	———	———	Richard I.
5	William	1204	———	———	John.
6	Simon	1225	Resigned.....1228	———	Henry III.
7	Helyas, or Elias	..... July 20, 1228	———	———	Henry III.
8	E. Scotus	———	Deprived.....1235	———	Henry III.
9	William de Gloucester, or de Glovernia [2] ..	1235	———	———	Henry III.
10	Walter de Crokesley	..... Sept. 19, 1235	———	———	Henry III.
11	Gilbert	.....Oct. 17, 1235	———	———	Henry III.
12	Robert de Weston [3]	.....June 2, 1248	———	———	Henry III.
13	Robert or John de Olney [4]	..... July 28, 1259	1278	———	Henry III.
14	John Lewknor or de Lewkeneshovre	..... Oct. 1, 1278	———	———	Henry III.
15	Robert de Ewelm [5]	..... Feb. 3, 1284	Resigned 1291	———	Henry III.
16	Alexander de Sutton	..... April 29, 1294	Died 1316	———	Edward I.
17	Robert de Dorvestone	..... August 30, 1316	1346	———	Edward II.
18	John de Lyttlemore	..... Feb. 2, 1338	..... [6] 1349	———	Edward III.
19	Nicholas de Hungerford ..	..... May 11, 1349	Resigned.....1362	———	Edward III.
20	John de Wallingford	1362	Resigned 1373	———	Edward III.
21	John Dudeford	..... Dec. 1373	Resigned from age .. 1391	———	Edward III.
22	Thomas Bradenell	.....May 23, 1391	———		Richard II.
		LANCASTERIAN.		———	
23	Richard de Oxenford	 1401	———	———	Henry IV.
24	Edmund Andover	.....June 8, 1434	Died about.....1440	———	Henry VI.
25	Robert Downham	1440	———	———	Henry VI.
26	George Norton	147–	Died about.....1480	———	Edward IV.
27	Richard Walker	1480	1495	———	Edward IV.
		UNION OF YORK AND LANCASTER.			
28	Thomas Ware.....	..... Jan. 6, 1496	1501	———	Henry VII.
29	William Chedill	..... June 6, 1501	Resigned 1513	———	Henry VII.
30	John Burton	..... April 8, 1513	Resigned [7].....	Oseney	Henry VIII.
	BISHOPS.	**REFORMATION.**			
1	Robert King, D.D. [8].....	..... Nov. 4, 1546	..... Dec. 4, 1557	Oxford	Henry VIII.
2	Hugh Coren, LL.D.....	.....Sept. 3, 1567	..... Oct. 1568	Swinbrook	Elizabeth.
3	John Underhill, D.D.	..... Dec. 14, 1589	..... May, 1592	Oxford	Elizabeth.

1 Godwin says it was in 1110 that he became Prior. A MS. in Har. Coll. No. 79, has it Millesimo Cmo. XXIJ.—Dugdale's Mon. Angl. ii. 135.
2 Twyne calls him William de Sancto Aldato. 3 Willis, in Mit. Abbeys, places this prior immediately after William, the fifth prior.
4 Roberts says he was elected 1254, and calls him De Aney. 5 Roberts calls him Weston, alias Eveline.
6 According to Willis, he died in 1346. 7 Resigned to Wolsey after presiding eleven years. In 1531 he was made abbot of Oseney.
8 Translated from Oseney, of which he was the last Abbot.—Le Neve, 228.

No.	BISHOPS.	Elected or Admitted.	Died or Translated.	Buried at	Kings.
		UNION OF CROWNS.			
4	John Bridges, D. D.	Jan. 12, 1603	March 26, 1618	Oxford	James I.
5	John Howson, D. D.	May 9, 1619	To Durham..Sept. 18, 1628	St. Paul's, London	James I.
6	Richard Corbett, D.D.	Oct. 19, 1628	Norwich.... April 7, 1632	Norwich	Charles I.
7	John Bancroft, D. D.	June 10, 1632	Feb. 1640	Church of Cuddesden	Charles I.
8	Robert Skinner	1641	To Worcester.. Oct. 1663	Worcester	Charles II.
9	William Paul, D. D.	Dec. 20, 1663	May 24, 1665	Church of Brightwell	Charles II.
10	Walter Blandford, D. D.	Dec. 3, 1665	Worcester.. June 13, 1671	Worcester Cathedral.	Charles II.
11	Nathaniel Crew	July 2, 1671	To Durham..Oct. 22, 1674	Stene	Charles II.
12	Henry Compton	Dec. 6, 1674	To London.. Dec. 18, 1675	Fulham	Charles II.
13	John Fell	Feb. 6, 1675	July, 1686	Oxford	Charles II.
14	Samuel Parker	Oct. 17, 1686	March 20, 1687	Magd. College Chapel	James II.
15	Timothy Hall	Oct. 7, 1688	April 10, 1690	Hackney Church	James II.
16	John Hough	May 11, 1690	To Lichfield..Aug. 5, 1699	Worcester Cathedral.	William& Mary.
17	William Talbot	Sept. 24, 1699	Salisbury.. April 23, 1714	St. James's, Westm...	Anne
18	John Potter	May 15, 1715	Canterbury.. Feb. 28, 1737	Croydon	George I.
19	Thomas Secker	Bristol..... March, 1737	Canterbury.....1758	Lambeth	George II.
20	John Hume	Bristol.....June 10, 1758	Salisbury 1766	Salisbury	George II.
21	Robert Lowth	St. David's..Sept. 16, 1766	London..... May 3, 1777	Fulham	George III.
22	John Butler	May 3, 1777	Hereford.....1788	———	George III.
23	Edward Smallwell	St. David's, March 11, 1788	——— 1799	———	George III.
24	John Randolph	Aug. 13, 1799	Bangor 1807	Fulham	George III.
25	Charles Moss	Jan. 13, 1807	1811	Oxford	George III.
26	William Jackson	Dec. 31, 1811	Dec. 2, 1815	Oxford	George III.
27	Henry Legge	March 24, 1816	———	———	

CHRONOLOGICAL LIST OF THE DEANS OF OSENEY AND OXFORD.

No.	DEANS.	Admitted.	Died or removed.	No.	DEANS.	Admitted.	Died or removed.
1	John Hygden	1524	Died 1532	18	Edward Reynolds..	April 12, 1648	Ejected 1650
2	John Oliver[1]	Feb. 1533	Died 1552	19	John Owen[4]	March 18, 1651	Ejected 1659
3	Richard Cox[2]	Oseney, Nov.4, 1545	Deprived.....1553	20	Edward Reynolds..	Restored, Mar. 13, 1659	Resigned.....
4	Richard Martiall	1553	Ejected....May, 1559	21	George Morley	July 27, 1660	Bp. of Worcester, Oct. 1660
5	George Carew	May 16, 1559	Resigned.....1561				
6	Thomas Sampson	1561	Deprived..... 1564	22	John Fell[5]	Nov. 30, 1660	Bp. of Oxford, Feb. 6,.....1675
7	Thomas Godwyn	June, 1565	Dn. of Canterbury 1566	23	John Massey	Dec. 29, 1686	Resigned, Nov. 30, 1688
8	Thomas Cowper	April 30, 1567	Bp. of Lincoln.. 1570	24	Henry Aldrich	June 17, 1689	Died.. Dec. 14, 1710
9	John Piers	1570	Bp. of Rochester, 1576	25	Francis Atterbury..	Sept. 27, 1711	Bp. of Rochester, 1713
10	Toby Mathew	1576	Resigned.....1584	26	George Smallridge[6]	July 18, 1713	..... Sept. 27, 1719
11	William James	1584	Dean of Durham, 1596	27	Hugh Boulter	Nov. 6, 1719	Abp. of Armagh, 1724
12	Thomas Ravys[3]	1594	Bp. of Gloucester March 19, ..1604	28	William Bradshaw.	Sept. 17, 1724	.....Dec. 16, 1737
13	John Kyng	Aug. 4, 1605	Bp. of London, ..1611	29	John Conybeare	Jan. 17, 1732	Died....July 13, 1755
14	William Godwyn	Sept. 13, 1611	.....June 11, 1620	30	David Gregory	May 18, 1756	1767
15	Richard Corbet	June 24, 1620	Bp. of Oxford, Oct. 19.....1628	31	William Markham..	Oct. 23, 1767	Archbp. of York 1776
				32	Lewis Bagot	Jan. 25, 1777	Bp. of Norwich..1783
16	Brian Duppa	Nov. 28, 1629	Bp. of Salisbury..1638	33	Cyril Jackson	June 27, 1783	Died 1809
17	Samuel Fell	June 24, 1638	Ejected.. Feb. 1, 1648	34	Charles Henry Hall	Oct. 21, 1809	———

1 Godwin mentions Moore as a successor to Hygden. 2 He was the first dean on the cathedral foundation. 3 Le Neve says, 1596.—231.
4 Le Neve says he enjoyed the office from March 18, 1650 —231. 5 He was permitted to hold the deanery in commendam.
6 Bishop of Bristol in 1714, with leave also to hold the deanery in commendam. Le Neve says he was removed to the deanery on the 11th of July.

INDEX.

A.

Aldrich, dean, account of, 39; portrait, 46.
Algar, a Mercian prince, story of, 6.
Assignment of plate, jewels, &c. to dean and chapter, 13.
Atterbury, dean, account of, 39; portrait, 46.

B.

Bagot, dean, account of, 41; portrait, 46.
Bancroft, bishop's palace built by, 11; account of, 25; portrait, 46.
Bensey, retreat of Frideswide, 7.
Blandford, bp. account of, 26.
Boulter, dean, account of, 40; portrait, 46.
Bradshaw, dean, account of, 40; portrait, 46.
Bridges, John, bp. account of, 25.
Bulls, from Clement VII. 10–11.
Burton, prior, resigns and made abbot of Oseney, 10.
Butler, bp. account of, 31.

C.

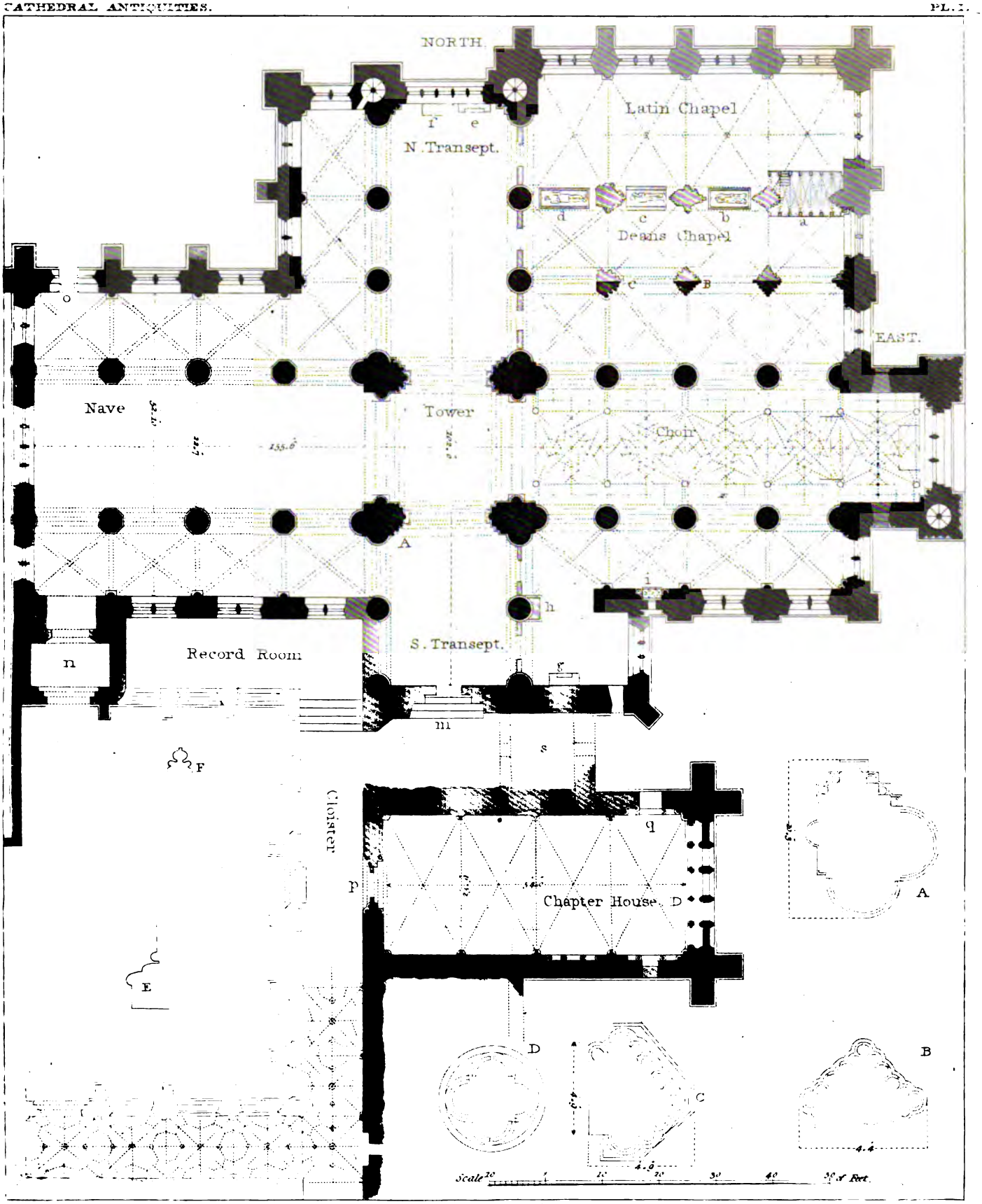
Canons secular placed in priory, ejected, restored, expelled, 9; regular, placed; Augustine, settled, ib.
Capitals, Pl. IV. 21.
Carew, dean, account of, 35.
Carter's "Ancient Architecture," inaccurate prints in, pre. 1.
Cathedral of Oxford, peculiarities of, 1—5; title and endowment, 11; revenues, 10; erection and dates of, 15, 16; chapter-house, 16, 17; date of spire, 17; west end taken down — roof removed, 18; arrangement of, 19; exterior described, and view from north-east, 20, and Pl. II.; door-way to chapter-house, Pl. III. 21; plan of, Pl. I. 19; capitals of, Pl. IV. 21; transepts, tower, aile, Pl. V. 22; transept, exterior and interior, tower and spire, Pl. VI. 22; tower, one arch of nave, and one of choir, Pl. VII. 22; chapter-house, Pl. VIII. 22; north ailes, Pl. XI. 23; choir, Pls. X. and XI. 23; cloister plan, Pl. I. 17.
Chapels, when probably built, 17; latin, account of, ib.; dean's, represented, Pl. IX.; described, 23.
Chapter-house, when erected, 16; described, Pl. VIII. 22; door-way to, Pl. III. 21.
Cheke, John, dismissed from Henry VIII's college, pensioned, 11.
Choir, stalls, pavements, &c. in, 18; arch of, Pl. VII. 22; view of, Pls. X. XI.
Church of the Holy Trinity, 7; tower, Danes burnt in, 8.
Clement VII. his bulls for the college, 11, 12.
Cloisters, plan, Pl. I. 17; elevation of part, Pl. VI. 22.
College, cardinal, of secular priests, 10; King Henry VIII.'s changed into a cathedral, 11; constitution of, and inventory of the ornaments, &c. 12.
Columns, large and tall, circular and octangular, Pl. VII. 22; short and thick, tall, small shafts, ib.; lofty, thin, of Purbeck, Pl. VIII.; clustered with bead at one side, Pl. IX.; plan of do. Pl. I.; of choir, Pl. X. 23.
Compton, Henry, bp. account of, 27; portrait, 46.
Conybeare, dean, account of, 40; portrait, 46.
Convent, built by Didan, 6.
Corbet, bp. account of, 25; portrait, 46.
Cowper, dean, account of, 36.
Cox, Richard, first dean, account of, 11, 40.
Crewe, Nathaniel, bp. account of, 23; portrait, 46.
Cuddesden, palace built at, 11.
Curwyn, Hugh, bp. account of, 24.

D.

Danes burnt in the tower, 8.
Dates, importance of ascertaining, 15.
Duppa, dean, 35, 46; portrait, 46.

E.

Ethelred, king, rebuilt the priory, 8.
Fell, John, bp. account of, 28; portrait, 46.
—— Samuel, dean, account of, 46.
Frideswide, St. story of, 6; monastery, superstitious belief concerning, 7; relics removed, well or spring, shrine, translated, plundered, 8; miracles, procession to church, buried, college dedicated to, 10; monastery suppressed, possessions belonging to, 12.



Drawn by G. Cattermole. *Brittons History &c of Oxford Cathedral.* Engraved by Carter.

OXFORD CATHEDRAL CHURCH,

GROUND PLAN,

WITH REFERENCES TO MONUMENTS, INDICATION OF GROINING &c.

London Published Sept. 1. 1820 by Longman & Co. Paternoster Row.

Britton History &c. of Oxford Cathedral.

Drawn by G. Cattermole. Etched by W. Smith.

OXFORD CATHEDRAL CHURCH,

VIEW FROM THE N.E.

TO THE REV.ᵈ FREDERICK BARNES, D.D. *SUB-DEAN OF CHRIST CHURCH.*

This Plate is inscribed by the AUTHOR.

London, Published Aug.ᵗ 1.ˢᵗ 1820, by Longman & C.ᵒ Paternoster Row.

Printed by Cox & Baynes.

Drawn by G. Pattenden.

Entrance Doorway to the Chapter House of Oxford Cathedral

Etched by J. Le Keux.

OXFORD CATHEDRAL.

DOOR WAY TO THE CHAPTER HOUSE.

TO THE REVD. SAMUEL SMITH, D.D. *President of Queens' College Cambridge* &c. &c.

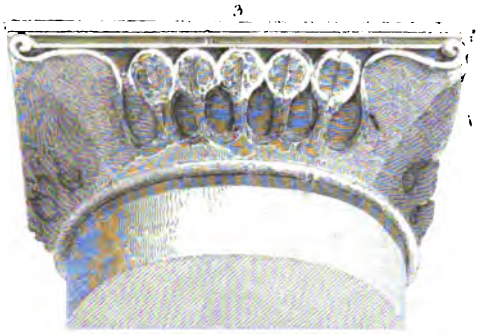
This Plate is inscribed by the AUTHOR

London Published September 1st 1821 by Longman & Co Paternoster Row.

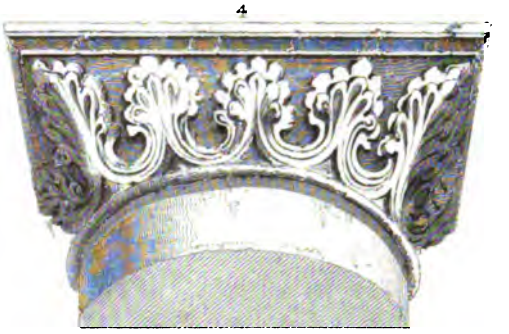
1

2

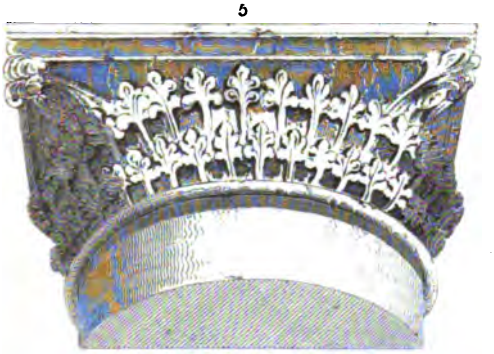
3



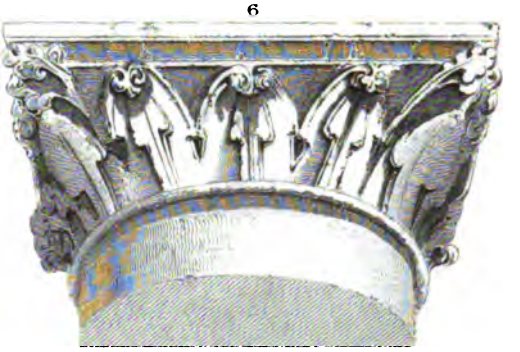
4



5

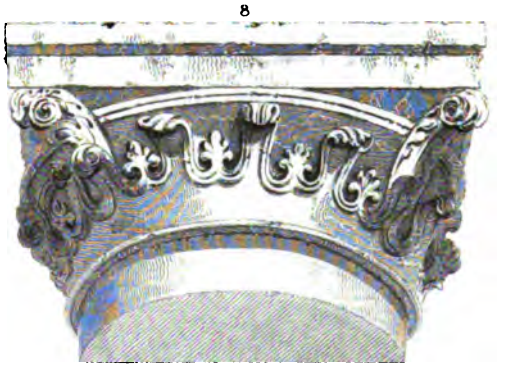


6



7

8



Drawn by G. Cattermole

Britton's History & Antiquities of Cathedrals

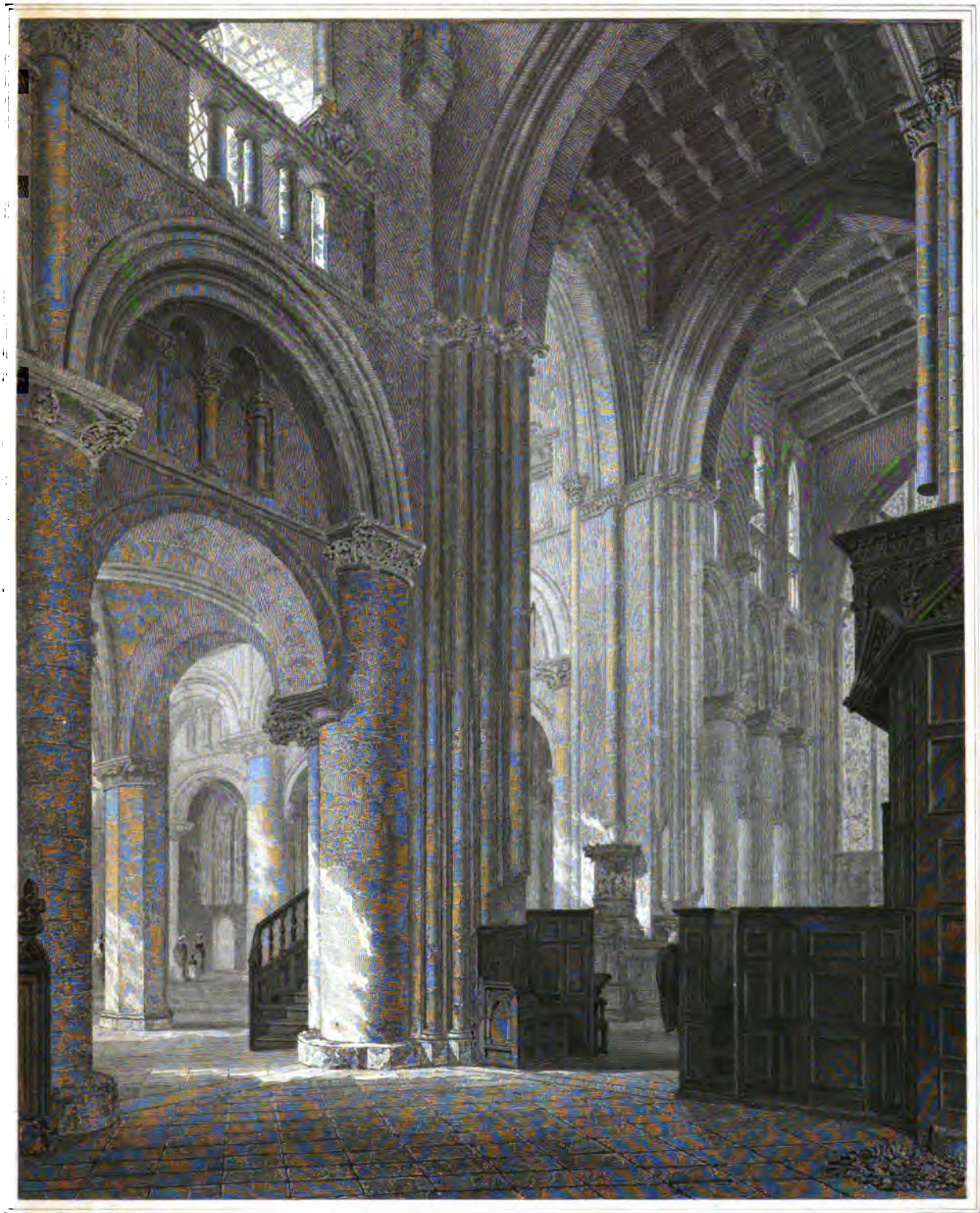
Engraved by J. Le Keux.

SALISBURY CATHEDRAL CHURCH,

CAPITALS.

1 2 NAVE: 3 4 5 6 7 TRANSEPT: 7 8 CHOIR.

London: Published 1st Sept. 1824 by J. Britton & C. Pitternoster Row.



Drawn by F. Mackenzie. *Britannia Illustrata &c. of Oxford. Cathedral.* Engraved by J. Le Keux.

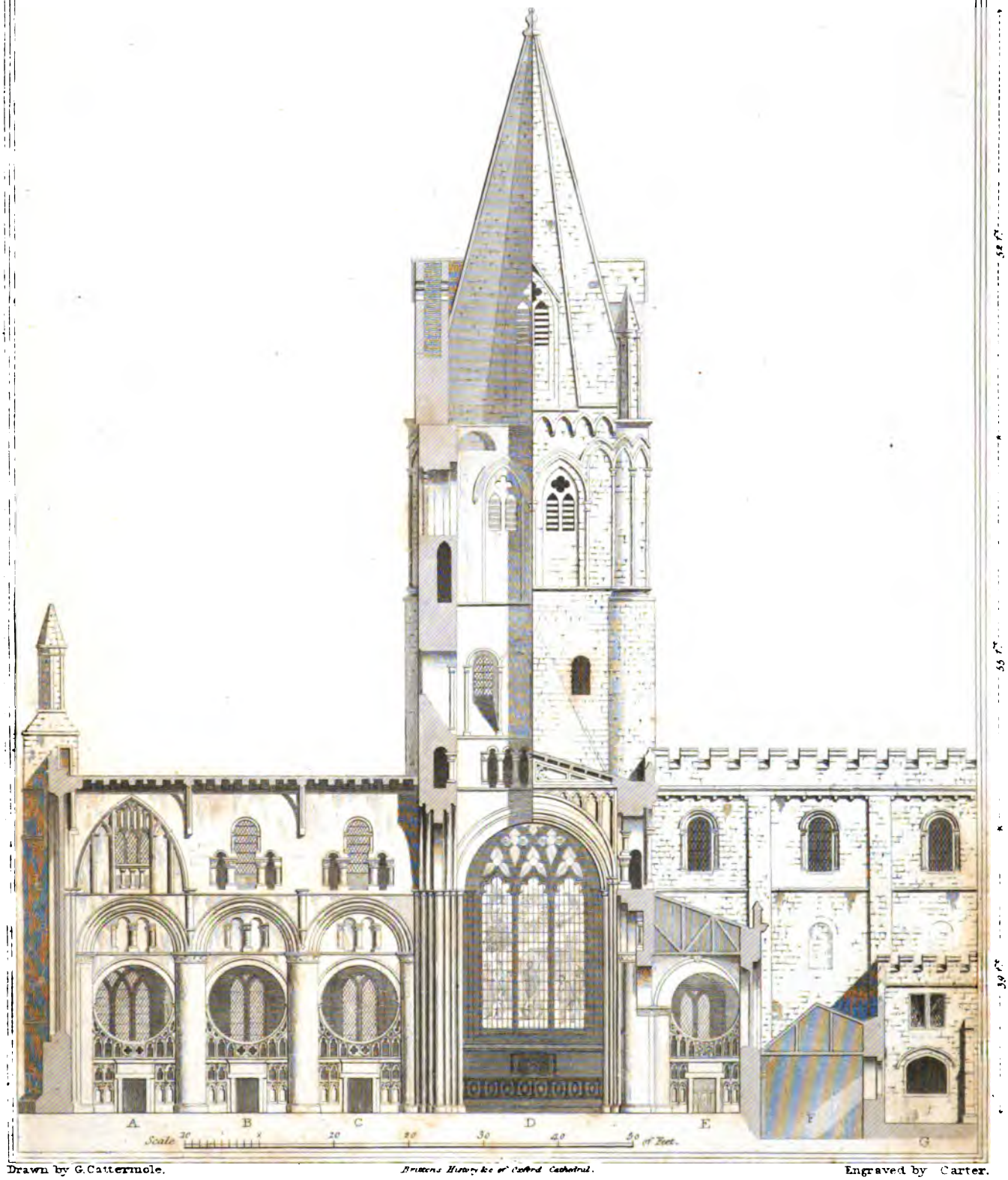
OXFORD CATHEDRAL CHURCH.

VIEW UNDER TOWER, LOOKING N.W.

TO THE HONORABLE EDWARD LEGGE D.C.L. *LORD BISHOP OF OXFORD, WARDEN OF ALL SOULS COLLEGE, IN THAT UNIVERSITY &c. &c. &c.*

This Plate is inscribed by J. BRITTON.

London Published July 1st 1814 by J. Taylor, Architectural Library, High Holborn, & J. Britton, Old Aldermanbury.

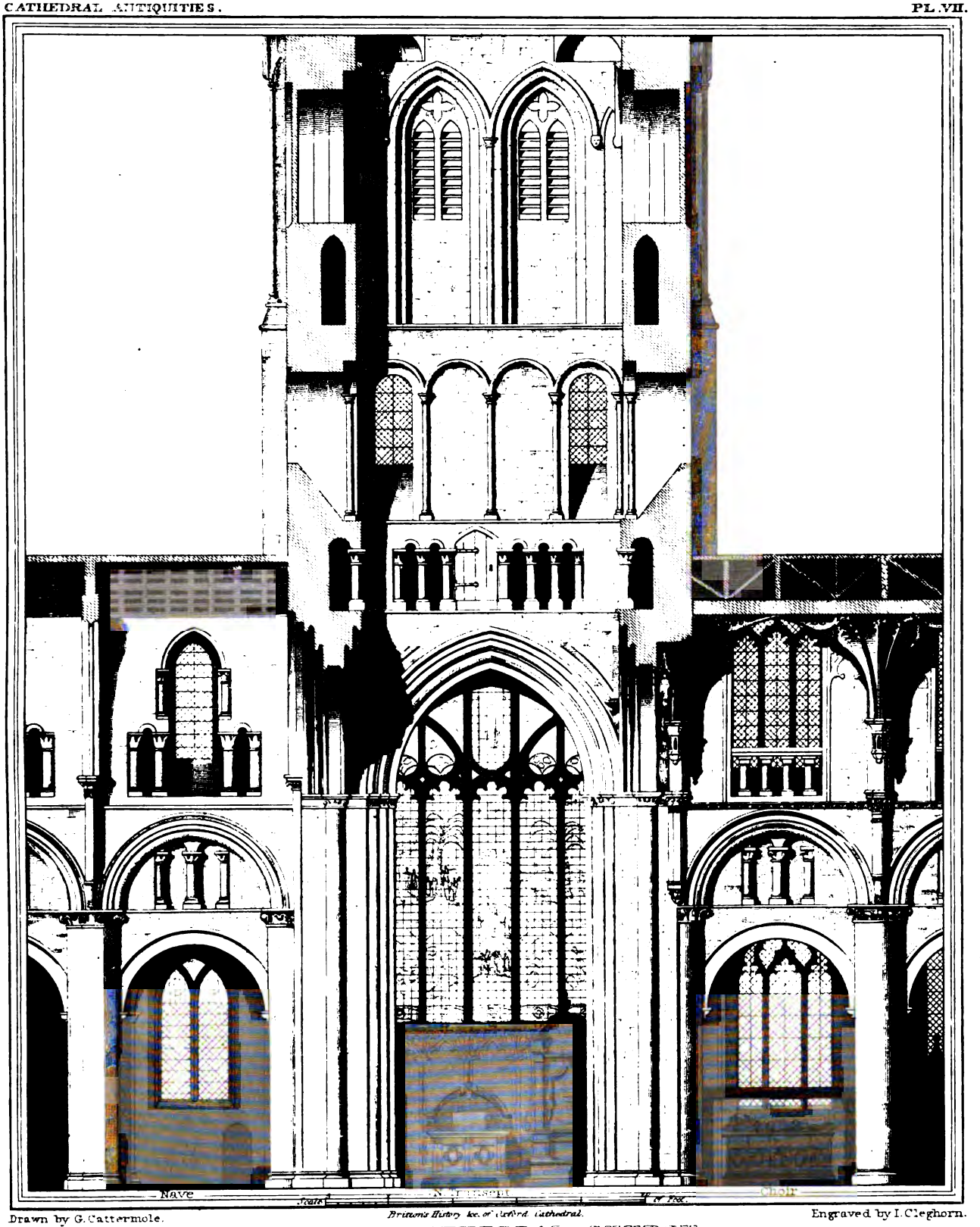


Drawn by G.Cattermole. Britton's History &c of Oxford Cathedral. Engraved by Carter.

OXFORD CATHEDRAL CHURCH,

HALF SECTION. HALF ELEVATION N. TO S.

London Published Sep.t 1.1830 by Longman & Co. Paternoster Row.
Printed by Cox & Barnett.



Drawn by G. Cattermole. Britton's History &c. of Oxford Cathedral. Engraved by I. Cleghorn.

OXFORD CATHEDRAL CHURCH.

SECTION OF TOWER, WITH A COMPARTMENT OF NAVE & OF CHOIR, LOOKING NORTH.

London. Published Sept.r 1820. by Longman & C.o Paternoster Row.
Printed by Cox & Barnett.

Sketch'd by F Mackenzie

Britton's History &c. of Oxford Cathedral.

Engraved by J.Le Keux.

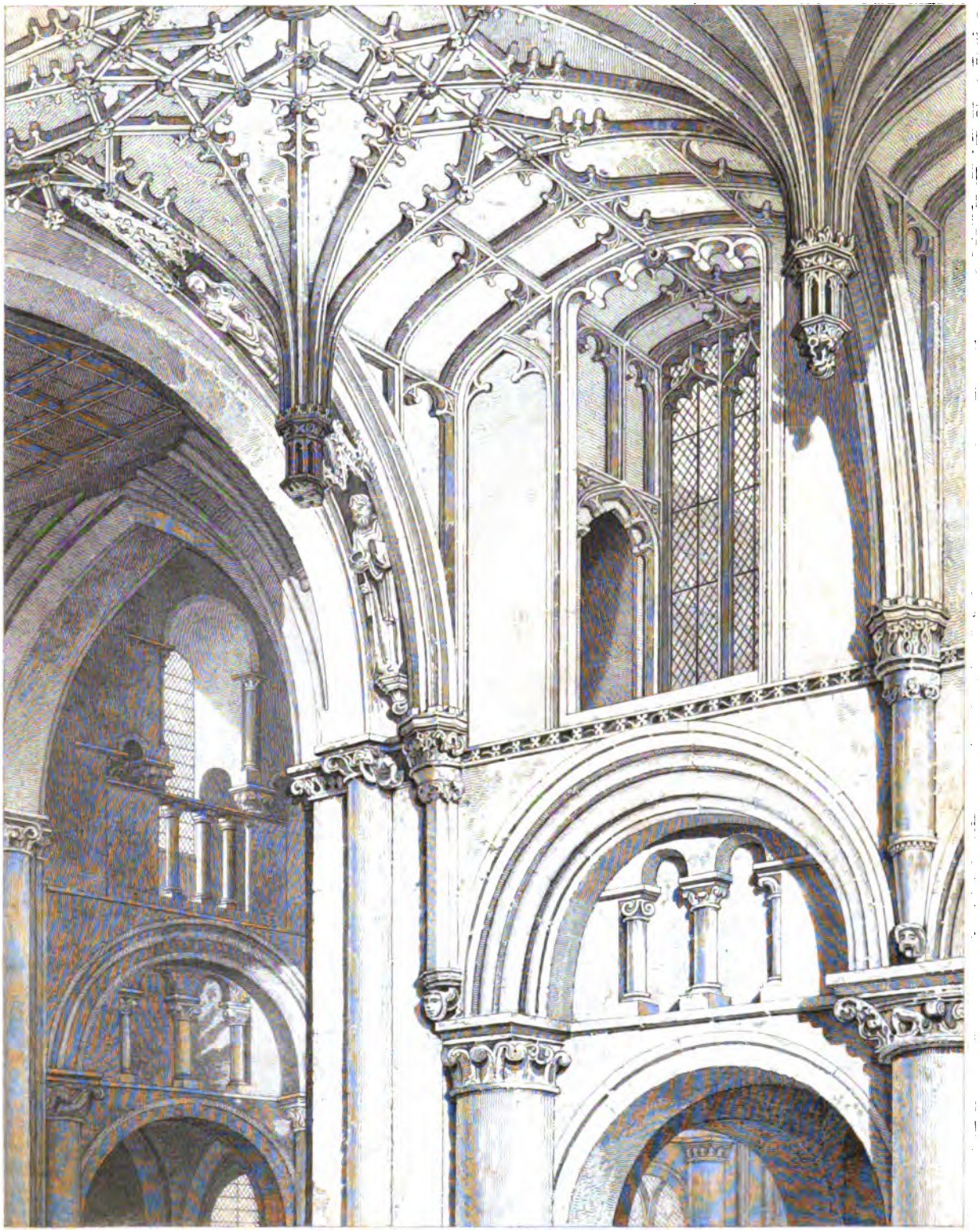
OXFORD CATHEDRAL CHURCH.

VIEW OF THE CHOIR, LOOKING EAST.

TO THE VERY REVD JOHN IRELAND D.D. *DEAN OF WESTMINSTER.*

This Plate is inscribed by the AUTHOR

London Published Sept.r 1820 by Longman & C.o Paternoster Row.



Drawn by G. Cattermole. *Britton's History &c of Oxford Cathedral.* Etchd by S. Rawle.

OXFORD CATHEDRAL CHURCH,

PART OF ROOF OF CHOIR NEAR THE TOWER.

TO THE REV.D WM CORNE B.D. *CENSOR & LIBRARIAN OF CHRIST CHURCH PREBENDARY OF LICHFIELD &C.*

This Plate is inscribed by the AUTHOR.

London Published Sep.r 1.1820 by Longman & C.o Paternoster Row.

Printed by Cha.s Barrett

4V D.T.
147
70 : 648S C 55 2

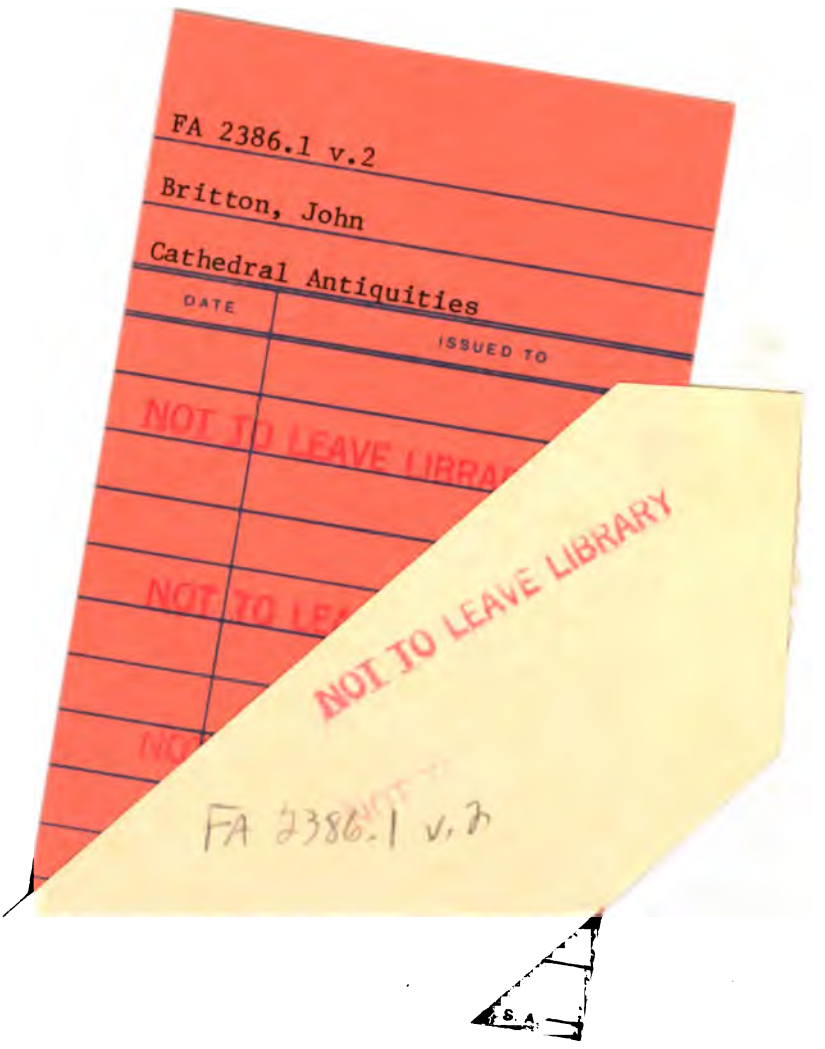
THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

NOT TO LEAVE LIBRARY

NOT TO LEAVE LIBRARY

FINE ARTS LIBRARY
3 2044 034 746 065

This book must be returned to
the Library on or before the last date



4V D.T.
147
70 : 648S C 55 2

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

NOT TO LEAVE LIBRARY

NOT TO LEAVE LIBRARY

FINE ARTS LIBRARY
3 2044 034 746 065

This book should be returned to
the Library on or before the last date

FA 2386.1 v.2
Britton, John
Cathedral Antiquities
DATE
ISSUED TO
NOT TO LEAVE LIBRARY
NOT TO LEAVE LIBRARY
FA 2386.1 v.2